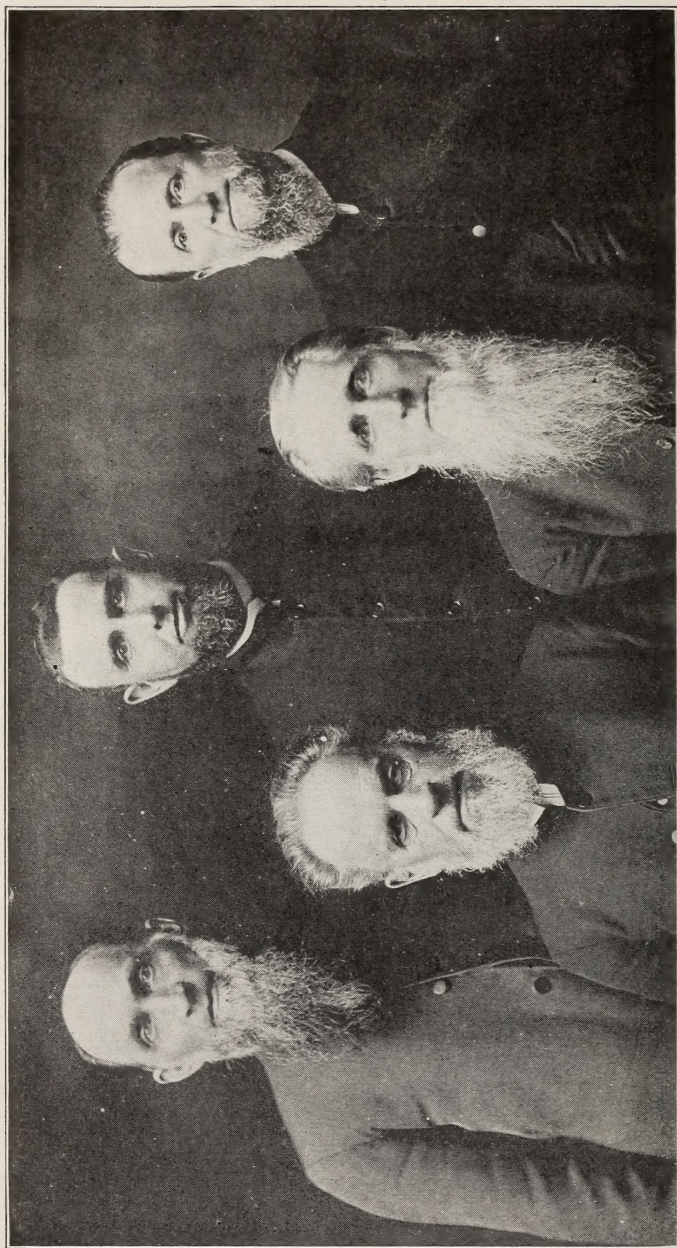


HISTORY
OF THE
CHURCH OF THE BRETHREN
OF SOUTHERN OHIO
1708-1920 **ILLUSTRATED**



The Historical Committee.

(Standing) Elder L. A. Bookwalter.

Elder Jesse O. Garst

Elder D. M. Garver

(Sitting) Elder John Calvin Bright

Elder I. J. Rosenberger

HISTORY
of the
Church of the Brethren
of the
Southern District of Ohio
by the
Historical Committee

Editorial Supervision
by
ELDER JESSE O. GARST, A.M.

SECOND EDITION
THE OTTERBEIN PRESS
DAYTON, OHIO
1921

BX 7820
O 35 A5
1921

Copyright, 1920
by the Historical Committee
Elder Jesse O. Garst, Secretary.

OCT 31 1921

©CL A627873



Repr cy + Jy 75

To the memory of the members
of the Church of the Brethren of the Southern District
of Ohio, through whose achievements and sacrifices
in the past, by the grace of the Lord, have perpet-
uated our much beloved Church to the present,
and through whose District Conference the
writing of this work was authorized, this
volume is affectionately dedicated.

*"Lives of great men all remind us,
We can make our lives sublime,
And departing, leave behind us
Footprints on the sands of time.
Footprints, that perhaps another,
Sailing o'er life's solemn main,
A forlorn and shipwrecked brother,
Seeing, shall take heart again."*

—H. W. Longfellow.

Preface

OUR fathers were too busy making history to write it. Theirs was a double duty not only to subdue sin, but also to subjugate the wilderness. How well they did the latter is shown in our fertile fields and busy towns. The former is evidenced in the thriving churches that dot to-day the hills and valleys of Southern Ohio. Few written records were kept. The goosequill pen was not as conducive to jotting memoranda as the fountain pen or typewriter of to-day. On the tablet of the memory of those living was mainly recorded the deeds of the fathers of the church. For a decade or more it had been percolating through the minds of some that if this was not soon reduced to written form, the loss would be irreparable. This gave rise to action and at the District Meeting held in the Harris Creek Church, April 20, 1915, in answer to two local church queries asking that such steps be taken, it was decided that a committee of five (Elders J. C. Bright, D. M. Garver, L. A. Bookwalter, I. J. Rosenberger and J. O. Garst) be appointed to investigate in regard to facts, financial side and anything else that would be for the benefit of getting out a history of the churches of Southern Ohio and report at next District Meeting. Pursuant to this instruction this committee of elders met at the West Dayton Church, July 19, 1915, and organized by electing J. C. Bright chairman, and J. O. Garst secretary, and at once began the work. At the District Meeting held in Brookville Church, May 9, 1916, the committee submitted the following report:

1. The committee has been energetically gathering material and data for said book; also, as they are becoming better acquainted with the work, other avenues of information are constantly opening up, and they are still continuing the investigation.

2. Inasmuch as many early records have been lost because this work had not been done before, and the constant lament that it should have been done twenty-five years ago, we recommend:

- (a) That a medium-sized history of the churches of the Southern District of Ohio be published, all details left to the judgment of the committee.

- (b) That the expense of getting out the work be borne from the sale of the book, if possible, and if there be an excess or deficit, it be disposed of as District Meeting in the future should see proper.
- (c) That a Historical committee be appointed and instructed to continue the work, proceeding as above and get out the book at the earliest possible date.
J. C. Bright, chairman, D. M. Garver L. A. Bookwalter, I. J. Rosenberger, J. O. Garst, secretary.

On motion, the report, with its recommendations, was accepted and the committee continued according to recommendation (c).

The fitness of the committee for the task imposed by the District Conference will doubtless be judged in the light of its accomplishment. It is to be remembered however that all the members of the committee were busy men. They made this investigation in the midst of their usual church duties and individual activities made especially heavy by the stress of the times in a war-rent world. This book is the result of the data first gathered by Elders John Calvin Bright, Jesse O. Garst, L. A. Bookwalter and I. J. Rosenberger and later revised by Elder Jesse O. Garst. While Elder D. M. Garver did not contribute any manuscript for this book on account of other duties, his advice was much sought and followed.

Hindered by the war and the influenza epidemic, this additional explanation of the delay in getting out this volume might be helpful. About the time the manuscript was thought to be almost completed, it was put in the hands of Elders L. A. Bookwalter and Jesse O. Garst, for a careful examination. They had not proceeded far until they discovered that as it had been the investigation of different men from so many sources, there was not that essential cohesion of detail. The committee now put the entire manuscript in the hands of Elder Jesse O. Garst for revision and he was made Editorial Supervisor. He soon found this a monumental task, tying together the disconnected threads and weaving the same into a harmonious whole. This involved the re-gathering of much new data for the verification of dates and statements, the recasting and rewriting of the book and the making of a logical classified arrangement of the same.

Few have a correct conception of the labor, research and perplexities resultant on the resurrection of ethereal traditions and mystical facts, which have been buried for years beneath the dust of decades and fashioning the collected heterogeneous mass into something like a reliable systematic history. The authenticity of a single date or fact may require the work of months and at the end of the research the evidence when gathered from different sources, be wonderfully conflicting and confusing.

To this duty, Elder Garst has devoted several of the recent years of his life. With an acute sense of imperfections, yet if painstaking research avails anything, he feels the public can rest assured that for reliability and completeness, this volume will bear close inspection. For the confidence reposed in him for this work by the other members of the committee, he is duly grateful as well as for their advice and counsel when needed. In return if it might be pardoned by his brother members of the committee, the writer of this preface would like to pay a few words of tribute to the personnel of the committee. Elder John Calvin Bright presided, until his decease, at all committee meetings with becoming dignity peculiar to himself. His memory of events in the past, in many of which he was an actor, was a priceless legacy to the Editorial Supervisor of this work. His untimely death was much deplored. Elder I. J. Rosenberger, while the most aged member of the committee, through his wide experiences as an evangelist and much travel, had sources of information that proved a valuable asset. Elder L. A. Bookwalter, alert and judicial in counsel, with a remarkable memory of events and men, when he gave a summary of a situation his logic was convincing and was generally pursued. After Elder Bright's death, he became the efficient chairman of the committee.

Elder D. M. Garver, the well-known moderator of several Annual Meetings, suffice it to say of him, his wisdom and tact were never shown to greater advantage than when the committee received his cheerful, cautious counsel in times of perplexity. The writer of this preface, though now having approached the fifty-second milestone on life's journey, has always felt himself the boy of this committee among these venerable men and possibly was regarded as such if the number of unsought tasks imposed upon him, in compiling this book be indicative of that fact. The burden of the work has fallen heavily upon him, but it has been regarded as a labor of love. Every source of information

available, has been used. Old manuscripts, old books and almanacs, the Brethren's publications and County histories of the counties in which our churches are located, have been consulted. Minutes of our Annual and District Conferences as well as the minutes of other meetings held within the district and local church records have been read. Court houses have been visited and their records noted. Cemeteries have been invaded and items of interest on monuments tabulated.

To the many brethren, sisters and others not members, who have sent helpful data, we are profoundly grateful. No names can be mentioned because they are so numerous and as most of the material was subject to much revision, it was decided to omit all names.

We also acknowledge our indebtedness to the following books: "A History of the German Baptist Brethren in Europe and America," by Governor Martin G. Brumbaugh; "History of the Church of Brethren in Indiana," by Otho Winger; "Some Who Led," by D. L. Miller and Galen B. Royer; "Literary Activity of the Brethren of the Eighteenth Century," by J. S. Flory; "History of the Tunkers and Brethren Church," by H. R. Holsinger; "Two Centuries of the Church of the Brethren," "Record of the Faithful," by Howard Miller; "History of the Church of the Brethren of the Western District of Pennsylvania," by Jerome E. Blough; "History of the Churches of Northeastern Ohio," by T. S. Moherman, and "Thirty-three Years of Missions," by Galen B. Royer. Also some of the writings of A. H. Cassel.

It might seem as though the events of some churches and the lives of some individuals are told at greater length than others. This may occur not only because of their greater importance, but might be true because some churches and individuals responded more freely in furnishing data than others. Hence, after repeated requests, the work could only be done on the material at hand. The same applies to illustrations as well. We have tried to be impartial, but see how our efforts might be misinterpreted. Governor M. G. Brumbaugh, of Pennsylvania, expressed a great truth in beautiful language when he said, "History at best is a beggarly gleaner in a field where death has reaped a bountiful harvest." This fact has been fully felt. When we entered the field of investigation we found death had preceded us and stilled forever the lips and hand of many who might have helped.

Much has been lost through neglect, but we congratulate the churches on what has been resurrected from the grave of the past. Brevity of

expression has often been obtained at the expense of beauty of diction that the book be not burdensome. Dependent largely on the recollection of others we fully comprehend that memory is treacherous and have taken extra care to be exact but know mistakes will be found for which we beg indulgence of the reader. Sailing on an uncharted sea is always dangerous to the mariner, but especially so when no navigator has traversed it before. This is keenly realized as this first History of the Church of the Brethren of the Southern District of Ohio, is sent forth at the beginning of the third century of the Church's existence in America, on its voyage of information and love to a patient public, in the hope that it may inspire those who read these pages to greater achievements in the future for Christ and the Church.

JESSE O. GARST.

Dayton, Ohio, November 20, 1920.

TABLE OF CONTENTS.

	Page
Chapter I. THE EARLY CHURCH.....	23
(1) Its Organization and Persecution in Europe.....	25
(2) Its Faith and Practice.....	27
(3) Its Beginning and Expansion in America.....	32
(4) Its Arrival and Establishment in Southern Ohio....	35
(5) Its Extent and Growth in Southern Ohio.....	40
Chapter II. THE SOUTHERN FIELD GROUP.....	45
(1) Stonelick	49
(2) Brush Creek (Ridge).....	53
(3) Strait Creek Valley.....	57
(4) May Hill	59
(5) Marble Furnace	61
(6) Cassel's Run	63
(7) Lexington (Fall Creek).....	64
(8) White Oak (Hollowtown).....	68
Chapter III. THE MILLER-BOWMAN GROUP.....	73
(1) Lower Miami	78
(2) Bear Creek	86
(3) Lower Stillwater	91
(4) Trotwood	97
(5) Ft. McKinley	101
(6) Wolf Creek	102
(7) Brookville	107
(8) Eversole	109
(9) Beaver Creek	112
(10) East Dayton	115
(11) West Dayton	118
Chapter IV. THE EASTERN GROUP	125
(1) Donnel's Creek	128
(2) West Charleston (Hickory Grove).....	134
(3) Casstown (Lost Creek)	139
(4) Troy	142
(5) New Carlisle	144

	Page
(6) Springfield	147
(7) Rush Creek (Bremen)	150
(8) Frankfort (Colored)	153
(9) Circleville	156
(10) Charleston	158
Chapter V. THE TWIN CREEK GROUP.....	163
(1) Twin	166
(2) Sugar Hill (Lower Twin)	167
(3) Upper Twin	171
(4) Price's Creek	175
(5) Hodgenville	182
(6) Constance	184
(7) Cincinnati	187
(8) Middletown	188
Chapter VI. THE COVINGTON GROUP	193
(1) Covington (Stillwater)	196
(2) Pleasant Hill (Newton)	205
(3) Harris Creek (Upper Stillwater)	211
(4) Oakland	216
(5) Bradford	222
(6) North Star	224
(7) Ash Grove	227
(8) Loramie	228
(9) Sidney (Mosquito Creek)	230
Chapter VII. THE CENTRAL GROUP	237
(1) Salem	240
(2) Middle District	246
(3) West Milton	249
(4) Brush Creek (Ludlow and Painter Creek)	252
(5) Ludlow (Pittsburg)	259
(6) Painter Creek	261
Chapter VIII. THE GREENVILLE CREEK GROUP	265
(1) Union City (Greenville Creek)	268
(2) Pleasant Valley	274
(3) Poplar Grove	277

	Page
(4) Greenville	280
(5) Palestine	283
(6) Beech Grove	286
Chapter IX. CHURCH ACTIVITIES	291
(1) The Sunday-School Work	293
(2) The Christian Workers' Society	295
(3) The Charity Work	297
(4) The Home Mission Work	304
(5) The Foreign Mission Work	309
(6) The Book and Tract Work	312
(7) The Ministerial Work	313
(8) The Educational Work	318
(9) The Temperance Work	321
(10) The Peace Work	323
Chapter X. SPECIAL MEETINGS.....	327
(1) The Assembly	329
(2) The Institute	333
(3) The District Meeting	335
(4) The Annual Meeting	341
Chapter XI. DIVISIONS.....	347
(1) The Christian Brethren (Landisites)	349
(2) The Old German Baptist Brethren (Old Orders)....	350
(3) The Brethren (Progressives)	354
Chapter XII. BIOGRAPHIES.....	361
Index	599

LIST OF ILLUSTRATIONS

	Page
Arlington Church	238
Bagwell, E. B. and Wife.....	364
Baker, Henry	365
Baker, C. A.	305
Barnhart, William W.	368
Barnhart, Josephus E. and Wife	369
Bashore, Jacob G.	305
Bear Creek Church (Old House)	88
Bear Creek Church (New House)	88
Beaver Creek Church	113
Beeghly, John W. and Wife	371
Beery, P. H. and Wife	372
Berkebile, D. G. and Wife	375
Binkley, Newton W. and Wife	376
Blessing, S. A.	377
Blocher, Samuel W. and Wife	378
Blocher, Ira G. and Wife	379
Bock, Samuel	122
Bookwalter, Levi A. and Wife	382
Bookwalter, Sylvan and Wife	384
Bowman, John J.	387
Brethren Home and Orphanage	296
Bright, Isaac and Wife	389
Bright, John Calvin and Wife	392
Bright, J. Homer and Wife	332
Bright, Hamilton G.	298
Brookville Church	108
Brubaker, Dr. O. G. and Wife	262
Brubaker, Aaron	397
Brumbaugh, David	399
Brumbaugh, John H. and Wife	402
Brumbaugh, Jesse K. and Wife	403
Brumbaugh, Elmer and Wife	405
Calvert, William	409
Calvert, W. Quinter	410
Cassel's Run Church	62

	Page
Casstown Church	141
Charlestown Church	159
Christian, John H. and Wife	412
Cincinnati Church	186
Cincinnati Parsonage	186
Circleville Church	157
Conover, Norman Alvin and Wife	414
Coppock, Samuel and Wife	415
Coppock, Jacob and Wife	417
Cottrell, Dr. A. R. and Wife	288
Covington Church	202
Coy Aaron and Wife	420
Custer, Isaiah and Wife	424
Darst, John and Wife	425
Davidson, Ross C.	427
Davy, Henry Dorsey	342
Dolby, Mattie Cunningham (Colored)	431
Donnel's Creek Church (Old and New)	126
Dredge, David S. and Wife	433
East Dayton Church	116
Eby, Josiah, Wife and Daughter Anna	435
Eidemiller J. Howard and Wife	436
Eikenberry, John	190
Erbaugh, George and Wife	439
Erbaugh, S. A.	332
Eversole Church (Old House).....	111
Eversole Church (New House).....	110
Fidler, John W. and Wife	441
Filbrun, David S. and Wife	443
Filbrun, Parker M.	444
Flora, J. C. and Wife	445
Flory, Charles L. and Wife	448
Flory, George W. and Wife	449
Frantz, Henry and Wife	453
Frantz, Isaac	234
Ft. McKinley (Old House)	100
Ft. McKinley (New House)	100
Funderburg, Cyrus and Wife	456

	Page
Funderburg, Drue D.	457
Funderburg, Edward C.	305
Garber, Jacob and Wife	348
Garst, Jesse O. and Wife	460
Garver, Daniel M. and Wife	463
Georgetown Church	254
Gilbert, Silas and Wife	464
Gilbert, Julia A.	465
Gratis Church	174
Grave of Jacob Miller	74
Greenville Church	282
Gump, Henry	468
Gump, Lydia Studebaker	469
Gump, John B. and Wife	470
Harris Creek Church	213
Hay Homestead, Old	328
Hay Home, Interior	349
Heckman, B. F. and Wife	288
Heisey, Walter Jeremiah and Wife	262
Hepner, Jacob A.	122
Hickory Grove Church (Old House)	135
Historical Committee (Frontispiece)	2
Holler, George	475
Hollinger, Moses	287
Hollinger, Jeremiah	301
Hollinger, David and Wife	478
Hoover, Samuel W. and Wife	480
Horning, Jonas	483
Horning, Samuel and Wife	484
Hyer, Enoch and Wife	485
Inman, Jesse Calvert and Wife	486
Jordan Church	276
Katherman, Jeremiah and Wife	488
Keen, Jacob	490
Keller, D. H. and Wife	491
Kinsey, Jesse and Wife	492
Klepinger, William	494
Klepinger, Alfred L.	495

	Page
Kindell, Eva	496
Knoepfle, Charles and Wife	185
Kreider, Tobias and Wife.....	497
Kreider, Lawrence and Wife	498
Leatherman, David and Wife	500
Leatherman, Roland N. and Wife	501
Lexington Church	65
Longanecker, Joseph and Henry C. (Twins).....	502
Log Cabin, Home of Daniel Miller	36
Lost Creek Church (Old House).....	140
Lower Miami Church	80
Lower Stillwater Church	92
Ludlow Church (Pitsburg)	258
Manchester College, Indiana	320
Major, Sarah Righter	505
Marble Furnace Church	61
May Hill Church	60
May, James (Colored)	506
Middle District Church	247
Middletown	189
Miller, Samuel and Wife	510
Miller, B. F.	344
Miller, Hugh and Wife	513
Miller, Mina H. Bosserman	514
Miller, A. B.	298
Minnich, Adam	344
Minnich, Granville W. and Wife	517
Minnich, David and Wife	518
Minnich, William and Wife	519
Minnich, Levi and Wife	521
Mohler, George and Wife	523
Mote, Harvey and Wife	524
Nead, Peter and Wife	42
Neher, Abraham and Wife	529
New Carlisle Church	146
Noffsinger, W. P. and Wife.....	531
Noffsinger, Jesse	532
Noffsinger, John S.	533

	Page
Oakland Church	220
Oberholtzer, I. E. and Wife	310
Ockerman, David Allen and Wife	535
Painter Creek Church	260
Palestine Church	285
Pfeifer, Adam	292
Petry, Michael and Wife	540
Petry, Stephen S.	540
Petry, Benjamin F.	540
Petry, Cornelius C.	540
Petry, Elmer S.	540
Petry, Harry H.	540
Petry, Chester H.	540
Pittenger, John M. and Wife	234
Pleasant Valley Church	274
Pleasant Hill Church	208
Poplar Grove Church	278
Porter, Samuel E. and Wife	542
Price's Creek Church	176
Priser, David F.	544
Quinter, James and Wife	546
Ridge Church (Brush Creek)	55
Robinson, John A.	548
Robinson, Nora (Minnich)	549
Rosenberger, I. J. and Wife	551
Rosenberger, Dr. A. S. and Wife	553
Royer, Samuel D.	554
Royer, William and Wife	555
Royer, Oliver	160
Rush Creek Church (Bremen)	151
Salem Church	242
Sandy, Jacob D. and Wife	558
Showalter, J. Henry	561
Sidney Church and Parsonage	232
Simmons, William K. and Wife	562
Smith, John	356
Smith, Margaret Garver	564
Smith, Samuel Z. and Wife	565

	Page
Snell, Samuel and Wife	568
Sollenberger, John W. and Wife	569
Sollenberger, O. C. and Wife	310
Springfield Church	148
Stauffer, Frederic	572
Stauffer, Elias	305
Stonelick Church	46
Stover, John M. and Wife	574
Strait Creek Valley Church	58
Studebaker, Isaac and Wife	576
Studebaker, S. F.	301
Stump, George C. and Wife	578
Stutsman, Jesse	358
Sugar Grove Church	194
Sugar Hill Church	164
Tippy, Samuel and Wife	581
Tom's Run Church	168
Trotwood Church	98
Troy Church	143
Union City Church (Country House)	266
Union City Church (City House)	273
Warner, D. F.	582
Weimer, Abraham	298
Wenrick, Thomas B. and Wife	587
West, Landon	589
West Charleston Church	138
West Dayton Church	121
West Milton Church	250
Wheatville Church (Upper Twin)	172
White Oak (Hollowtown)	70
Wine, D. D. and Wife	590
Wolf Creek Church (Old Central House)	104
Wright, Van B. and Wife	593
Younce, Philip	41
Younce, Abraham	595
Yount, Oliver F.	596
Yount, Oran S. and Wife	597
Zumbrun, Levi	301



CHAPTER I

The Early Church



*"Once more I stand by the church in the wildwood,
Once more I wait at its wide open door,
Hearing the songs I loved in my childhood,
Thinking of those who have gone on before;
Here in the valley near to the wildwood,
Bravely they wrought, and nobly they won,
Now they are sleeping, quietly sleeping,
Fathers and mothers, sisters and sons."*

W. S. PITTS.



(1)

Its Organization and Persecution in Europe

THE outgrowth of the great Luther Reformation left Europe in the throes of religious controversy. From the intolerant doctrines of Catholicism, men's minds ran the range of all creeds and doctrines to utter abrogation of the same. At about the close of the seventeenth and the beginning of the eighteenth centuries, a desire to come closer to the fundamental teachings of the scriptures seems to have stirred all denominations. Besides attending their churches on Sunday, these awakened souls held meetings of their own, for their own spiritual edification. This was a natural result of the chaotic condition of religious bewilderment then existing.

Because of the lack of spirituality, and cold formality of the State Church of their time, many withdrew from its communion, and were called Separists and Pietists. They were probably named Separists because of their separation in belief from the Protestant Churches, and Pietists because they sought to revive declining piety in these same churches. Their withdrawal was a protest against departures from the usages and practices of the Apostolic Church. Among them were many earnest, zealous men of fine education, whose names have become historic, and whose conscience could not be lulled to sleep by the prevailing errors of the religious system of their day. Of this type of men, in whom our interest centers, was Alexander Mack. Not only on account of his splendid leadership and his conscientious search of the scripture for its forgotten truths, but because of his earnest efforts in the re-establishment of primitive Christianity, and as a first elder and preacher of a church that has since never faltered to proclaim the teaching he emphasized, to all the world.

The Pietists in the meanwhile, began to promulgate their various beliefs to the extent that it soon attracted the attention of the leaders of the Catholic and Protestant churches, in their respective localities.

Germany, which had become the center of this religious agitation, through her embittered clergy, employed the secular authorities to impose fines and imprisonment to such an extent that emigration became necessary. Providence seems to have opened an asylum in the province of Wittgenstein in northern Prussia. Here a very mild count ruled and several pious countesses dwelt, and although the country was poor and rough, it became the rendezvous of many who sought religious freedom. These circumstances led many to study and seek primitive Christianity. Finally, in the year 1708, eight of the most truth-loving souls covenanted together to follow the Lord in all His appointed ways. These eight persons were George Grebi from Hesse Cassel, Lucas Vetter from the same place, Alexander Mack from Schriesheim and his wife, Margaretta, Andrew Bony from Basle, Switzerland, and his wife, Johanna, and John Kipping from Bareit, Wurtenburg, and his wife, Johanna. And as eight souls under a former dispensation, found refuge in the ark from the devastating waters of the flood, becoming the progenitors of a new race, so this same sacred number of brethren and sisters seeking safety from the encroaching evils of the age, became the nucleus of a church of Christian believers that is still seeking to establish primitive Christianity in all the world.

In this humble manner started this new organization. It is said that previous to 1836, no name was recognized among them, legally or otherwise, except that of "Brethren." At the Annual Conference of 1836, the name, "The Fraternity of German Baptists," was adopted. This continued until 1871 when the title was modified to "The German Baptist Brethren." The church having outgrown its Germanic extraction, this appellation was considered for some years a misnomer, so at the Conference of 1908, its present legal name, the "Church of the Brethren," was adopted and is eminently satisfactory to all. To the outside world in the past, it has best been known as "Dunker" or "Dunkard," a vulgarism of "Tunker," given to them because of their belief in immersion.

The church at present, has a membership of one hundred thousand, ten colleges, a great publishing plant at Elgin, Illinois, its chief publication being the "Gospel Messenger," and a Missionary Board equipped with a great endowment, all in America, while missions and schools of this church are found in different places in Europe and Asia.

It is interesting to note that the eight members of the infant church desiring to be baptized, (as their investigation of the Scripture and history taught them a threefold immersion) first after prayer and fasting, selected one of their number to baptize Alexander Mack, their leader, after which he in turn baptized all the others. The baptism took place in the little stream, Eder. Alexander Mack became the first minister and in a few years a strong church was established in Schwarzenau, besides numerous branches in the Palatinate, but persecutions began and many of the members fled first to Marienborn, then to Creyfelt, where for a time they found liberty under the king of Prussia. Again persecutions began and many fled from Creyfelt to Holland and the province of West Friesland.

Here again they were disappointed in finding an asylum of peace and safety, so that now they turned their faces to the land of Penn, on the peaceful shores of America, where they hoped to find the liberty of conscience denied them in the Old World. In choosing Pennsylvania as the promised land, the choice was probably influenced by the kind offer of William Penn.

Alexander Mack, on one of his preaching tours which led him into Holland, met and formed the acquaintance of this great man. Penn was much interested in his colony in the New World and invited the Brethren to settle in Pennsylvania, and as they were then being sorely persecuted, the offer was soon gratefully accepted. Now that the hard harassed little church is about to be transplanted to American soil, let us pause a moment on its onward chronicle, and examine briefly the tenets of its faith.



(2)

Its Faith and Practice

DURING a revival meeting held some years ago in one of the churches of Southern Ohio, a lady who had listened to the evangelist's discourse, asked him after the meeting to give her a copy of the church's creed for her perusal and meditation. He kindly

consented to do so, and procuring a New Testament, handed it to her, saying, "My dear lady, this is our creed." This kind of an answer to the inquiring reader, however true, would probably be unsatisfactory, so a brief synopsis of the more emphasized things for which the Church of the Brethren stands is appended.

The church has no creed, unless the New Testament be called such. The eight devout persons who constituted the infant church, had, prior to its organization, mutually agreed to lay aside all existing prejudices and confessions of faith, to search the Word of the Lord carefully, and to follow a literal observance of it, wherever the scripture would seem to so indicate, and having found the truth, to pursue it wherever it might lead them. This was done and the Church of the Brethren is the result.

The Brethren have never claimed Alexander Mack as the founder of the church but as one who helped to re-establish the practices of primitive Christianity in the world. From the most early decline of these practices following the Apostolic period, they believe God had on the earth somewhere, a people who were exponents of the true faith. H. R. Holsinger says, "we do claim for the Tunker Church that all her sacred peculiar doctrines and practices may be traced all along the historical highway from Christ and His Apostles, down to the organization at Schwarzenau, in A. D. 1708. At times and in places, the road abounds in rich findings of important data of the doings of the devotees of the religion of the Master and at other points, it is almost destitute of any well-beaten landmarks to indicate the travels of the fathers, by even the waysides."

Among the different sects of an early day in line of succession, he mentions the Waldenses, in which people, he claims to have found "the most complete anti-type of the Tunkers." Another authority says "If we will believe the testimony of the suffering Waldenses themselves, their doctrine and discipline has been preserved in all its purity and efficacy, from the days of the primitive martyrs in Spain, France, Germany, Italy, and especially in the valleys of the Piedmont." The above historical references have been given to show that God in all ages has had a people in whom he is careful to preserve the true worship. But to proceed.

(a). The Brethren believe Jesus Christ to be the founder of the true church. ("Upon this rock I will build my church." Matt. 16:18. "Looking unto Jesus the author and finisher of our faith." Heb. 12:2.)

(b). They recognize the Bible as divinely inspired. ("All scripture is given by inspiration of God." II Tim. 3:16. "But holy men of God spoke as they were moved by the Holy Ghost." II Pet. 1:21.)

(c). They believe in the Trinity, the divinity of Christ and of the Holy Ghost. ("God who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son." Heb. 1:1, 2. "I will pray the Father and he shall give you another Comforter." John 14:16.)

(d). They accept the New Testament as their rule of faith and practice, obeying the teaching and commandments of Jesus and his Apostles. ("Teaching them to observe all things whatsoever I have commanded you." Matt. 28:20. "And they continued steadfastly in the Apostles' doctrine." Acts 2:42.)

(e). They regard faith, repentance and confession in connection with baptism, as conditions of pardon, all these together constituting evangelical conversion. ("He that believeth and is baptized shall be saved." Mark 16:16. "Repent ye and be baptized every one of you." Acts, 2:38. "If thou shalt confess with thy mouth the Lord Jesus and believe with thine heart that God hath raised him from the dead, thou shalt be saved." Rom. 10:9.)

(f). They believe in the vicarious Atonement of Christ, and all who die in infancy before they can exercise faith and comprehend the conditions of pardon, are saved. ("Who his own self bare our sins in his own body on the tree." I Pet. 2:24.) Hence do not baptize infants.

(g). They understand the design of baptism is for the remission of sins, the initiatory rite into Christian fellowship and the added promise of the gift of the Holy Ghost. ("Repent and be baptized every one of you, in the name of Jesus Christ for the remission of sins and ye shall receive the gift of the Holy Ghost." Acts 2:38. "For as many of you as have been baptized into Christ have put on Christ." Gal. 3:27.) As to the mode, the Greek word, "baptizo" meaning to dip repeatedly, is a frequentive verb, requiring repeated action the context in the formula demanding a three-fold immersion. ("In the name of the Father, and of the Son, and of the Holy Ghost." Math. 28:19.) A few corroborating scriptures are given as additional testimony. It is per-

formed in the water. ("And they went down into the water, both Philip and the eunich, and he baptized him." Acts 8:38.) Dipping face forward ("For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." Rom. 6:5. "And he bowed his head and gave up the ghost. John, 19:30.) Completely submerging the body ("Buried with him in baptism." Col. 2:12).

(h). They engage in the sacred rite of Feetwashing prior to the Lord's Supper. ("Ye also ought to wash one another's feet." John 13:14. "If she have washed the saints' feet." I Tim. 5:10.)

(i). They regard the Lord's Supper as a sacred meal, eaten in the evening. ("As they sat and did eat, Jesus said, Verily I say unto you, One of you shall betray me." Mark 14:18. "He then having received the sop went immediately out and it was night." John 13:30.) This supper was eaten the evening before the Jewish Passover began. ("Now before the feast of the passover." John 13:1 also 18:28 and 19:14,31, 42.)

(j). They observe the Communion, i. e. the bread and cup, after supper. ("As they did eat, Jesus took bread and blessed it and brake it, and gave to them, and said, Take, eat, this is my body." Mark 14:22. "After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood." I Cor. 11:25.)

(k). They greet one another with a holy kiss. ("Greet all the brethren with a holy kiss." I Thess. 5:26. Also Rom. 16:16; I Cor. 16:20; II Cor. 13:12; I Pet. 5:14.)

(l). They labor for nonconformity to the world in its vain and wicked customs, and advocate simplicity in dress and living. ("Love not the world, neither the things in the world. If any man love the world the love of the Father is not in him." I John 2:15. "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety, not with braided hair, or gold, or pearls or costly array; but [which becometh women professing godliness] with good works." I Tim. 2:9, 10. Also Rom. 12:2; I Pet. 3:3; Math. 6:25, 33.)

(m). They teach according to Paul for the man to have his head uncovered and the woman to have her head veiled in time of prayer and prophesying. ("Every man praying or prophesying, having his head covered, dishonoureth his head. but every woman praying or

prophesying with her head unveiled, dishonoureth her head." R. V. I Cor. 11:4, 5.)

(n). They advocate non-swearing. ("Swear not, neither by heaven, neither by the earth, neither by any other oath." Jas. 5:12. Also Matt. 5:33-37.) Non-lawing. ("Now therefore there is utterly a fault among you because ye go to law with one another," I Cor. 6:7. See Matt. 18:15, 17.) Non-secretism. ("Be not unequally yoked together with unbelievers." II Cor. 6:14; also John 18:20; Eph. 5:11, 12; Jas. 5:12.) Non-warring. ("My kingdom is not of this world; if my kingdom were of this world, then would my servants fight." John 18:36; also Matt. 26:52; Matt. 5:44; Rom. 12:19-21.

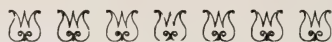
(o). They anoint and lay hands on the sick. ("Is any sick among you? let him call for the elders of the church; and let them pray over him anointing him with oil in the name of the Lord." Jas. 5:14, 15; also Mark, 6:13.

(p). They emphasize love. ("By this shall all men know that ye are my disciples." John 13:35.) Faith and Works. ("Faith without works is dead." Jas. 2:20.) Prayer. ("Pray without ceasing." I Thess. 5:17.)

(q). They advocate Missions. ("Go ye into all the world and preach the gospel to every creature." Mark. 16:15.) Giving. ("Lay up for yourselves treasures in heaven." Matt. 6:20.) Education and Christian Culture. ("Study to shew thyself approved unto God." II Tim. 2:15. "Give attendance to reading." I Tim. 4:13.)

(r). The Brethren have an unbroken record against the sin of intemperance and in their lives aim to exemplify all the Christian graces. ("Add to your faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity." II Pet. 1:5, 6, 7.

(s). They seek in fact, to proclaim to the whole world all the precepts and practices of the Apostolic Church. ("Earnestly contend for the faith, which was once delivered to the saints." Jude 3.)



(3)

Its Beginning and Expansion in America

PREFERRING the primeval privations of a new country, to a continuation of the bitter persecutions of the Old World, twenty families of members under the leadership of Peter Becker, a minister at Crefelt, decided to emigrate to the New World. Peter Becker is said to have been a man of quiet demeanor, not eloquent as a preacher, but fervent in prayer and a sweet singer. After a rough and stormy voyage on a large Flemish vessel the little company landed at Philadelphia in the autumn of 1719, and at once became much scattered in their hunt for homes, though a number with their leader, settled in the vicinity of Germantown, near Philadelphia. A state of church inactivity ensued for three years, probably caused by their different locations and some dissensions among them which had arisen on board the ship coming over. This lethargy did not appeal to Peter Becker, who with two others in the fall of 1722, visited most of the members in their homes, having prayer and worship with them.

This first Home Mission work done in America, culminated the next year, December 25, 1723, in the organization of the first church at Germantown. The new congregation consisted of twenty-three members, six of whom had been baptized that same morning by Peter Becker in Wissahickon Creek. These six were Martin Urner and wife, Henry Landis and wife, Frederick Lang and John Mayle. In the evening a lovefeast was held, closing the most remarkable epochal Christmas day in the history of the church in this country, it being the date of the first baptism, the first love feast, and the organization of the first Tunker Church in America. The rest in Europe endured persecutions six years longer when thirty families, (some say fifty-nine families altogether) with Alexander Mack at their head, came over in the good ship, "Allen," and after a tempestuous voyage of seventy-one days, landed safely at Philadelphia, September 15, 1729. Elder Mack now took charge of affairs but died in 1735, aged fifty-six years. The Brethren

progressed so rapidly now that Christopher Sower soon published the first religious paper, and the first Bible (1743) that was printed in America.

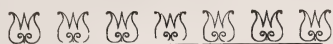
From Germantown, as the Mother Church in America, was disseminated the doctrine of the Brethren largely by emigration, until many local congregations were established in Pennsylvania, New Jersey, Virginia, Maryland and as far south as the Carolinas. It would be interesting to follow the growth and development of the church in Pennsylvania and Virginia, but this field has been ably and extensively covered by other historians. Hence but a few main connecting links are mentioned, extending from the time of the church's organization in Europe until now that we might the more quickly trace the church to its final destination in the Southern District of Ohio, of which this book especially purports to be a history.

It might be wondered why Southern Ohio with its fertile soil was not dotted with churches earlier than it was. A slight knowledge of early Ohio history, coupled with an understanding of the Indian problem, which the settler had to face, will clear up the situation. The French were the first explorers here, LaSalle's discoveries dating from 1679. Both France and England claimed this territory until 1763, when by the Treaty of Paris it came under the dominion of the latter. England retained nominal possession of it until 1783, when it was ceded to the United States. In 1787, Congress passed the ordinance creating the North West Territory, the first commonwealth in the world whose organic law recognized every man as free and equal. The first permanent settlement under the ordinance was made at Marietta in 1788. Until 1800 Ohio was included in the North West Territory, at which time it was erected into a separate territory and, in 1802, was admitted as a State into the Union. Rapid progress in the settlement of South Western Ohio did not begin until about the year 1795, because of the undisguised hostilities of the Indians. Prior to this, immigration was held in abeyance by these dusky-faced warriors of the forest. Few white men had inclination to go themselves, and much less to take their families into a land where the tomahawk and scalping knife were so much in evidence.

There were three principal Indian tribes in South Western Ohio. These were the Miamis, the Shawnees and the Mingoes. The Miamis occupied the valleys and country between the Great and Little Miami

Rivers, to which they gave their name. The Shawnees were most numerous around the Scioto bottoms, and afterwards in the Miami valleys, and were the strongest and truest allies of the Miamis. The Mingoes were found along the Ohio river. Hunting parties of Wyandots and Delawares often penetrated this region. The Miamis and Shawnees were the finest physical specimens of the Indian race, unexcelled in bravery, and implacable enemies to the whites. It was in their territory the Brethren largely settled. The Government sent numerous expeditions against them which were doomed to speedy failure. The last ill-fated expedition which resulted thus, was commanded by General Arthur St. Clair, who in 1791, met the Indians commanded by their great strategic chieftain, "Little Turtle," of the Miamis, at a place where Ft. Recovery was afterward built, near the south line of Mercer County. It resulted in a crushing defeat in which half of the men were either killed or wounded, the rest fleeing in disastrous rout. The result was an unprotected frontier at the mercy of a victorious and infuriated savage.

This supremacy did not last long, however, for in the battle of the Maumee in 1794 General Anthony Wayne administered such awful chastisement, that the Red Men were glad to sue for peace, and at the treaty made at Ft. Greenville in the summer of 1795, relinquished forever their broad domain which had been their hunting ground for centuries. The Indian from that time on, was in a state of distrustful but impotent hostility. Trouble with them in Southern Ohio, did, later on, sometimes occur, but it was mostly local in character. It is true that Tecumseh, the great chieftain of the Shawnees, attempted a great uprising as late as 1811, but this occurred mostly on Indiana soil, and was there fought to a fatal finish for his people. Those who had taken part in these Indian Wars, on their return to the East, gave glowing accounts of the wonderful richness of the Ohio soil, and now that the terror inspired by the Indians was largely dissipated, the tide of emigration began to flow with ever increasing rapidity into the great Ohio wilderness.



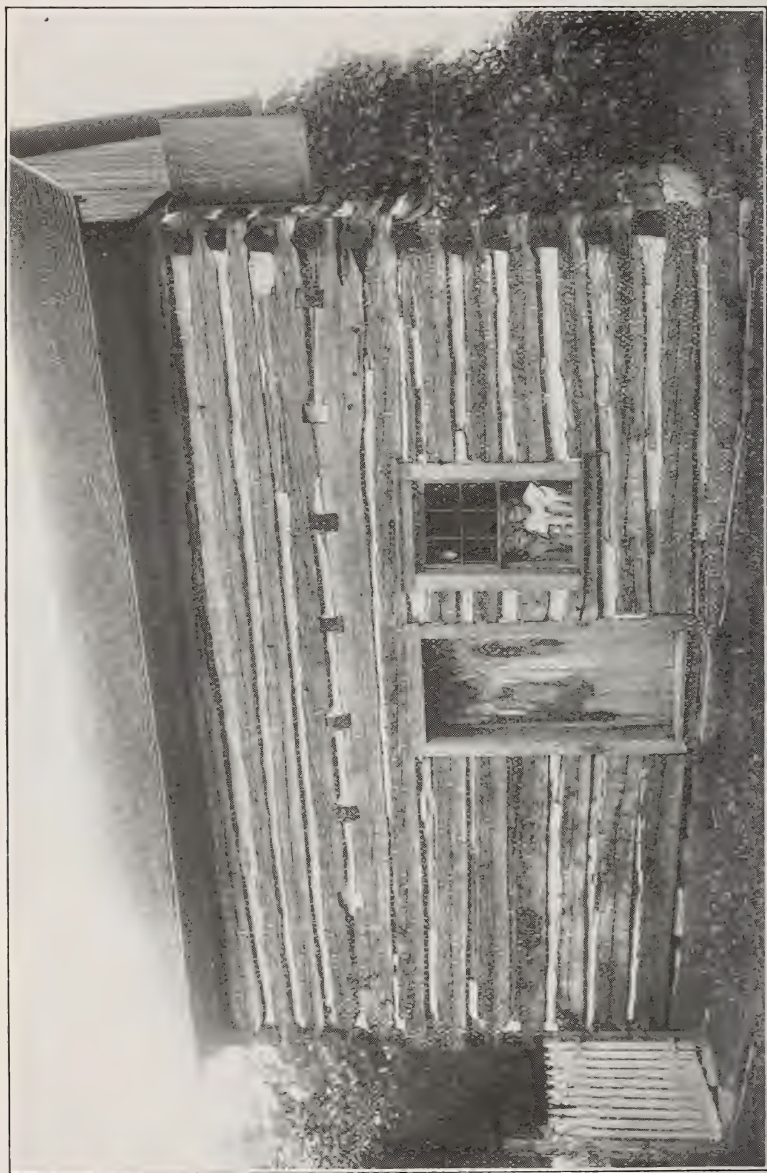
(4)

Its Arrival and Establishment in Southern Ohio

THE Allegheny Mountains were now crossed by the hardy pioneers, some of whom were members of the church. The Ohio Country was invaded by these stalwart brethren, coming in flat-boats down the Ohio, or across the country in the ox-cart, horse-back, the great Conestoga wagon stage coach, or even afoot. They became established near O'Bannon Creek and Brush Creek in the south, and also further north in the vicinity of the Miami River and its tributaries, Possum Creek, Donnel's Creek, Beaver Creek, Bear Creek, Wolf Creek, Stillwater and Twin Creek in the first decade of the nineteenth century, and Greenville Creek, Price's Creek, Ludlow and Painter Creek in the second and third decades.

Most of Southern Ohio then was an unbroken forest, but these hardy settlers cut their way through the woods in the face of all obstacles such as the often undisguised hostility of the Indians, and the prowling beast of the wild, watching for its prey. A more specific description of the home life enjoyed by the pioneer Brethren, might not be amiss just now, as the customs of these days are being fast forgotten. The home of the settler was invariably the log cabin, the building of which became his first duty. Sometimes he came before he brought his family, and had the cabin ready for their reception, but more often, the family camped out, lodged in the wagon, or lived in the home of the nearest neighbor until the structure was reared.

The building itself was constructed from logs notched at the ends in such a way that the top log would lie fairly on the one underneath. The crevices between the logs were filled with chips of wood and mud mortar. The chimney was generally built on the outside of the cabin, at the base of which, a huge opening was cut in the wall. In rare cases it was made of stone but generally of logs and sticks, which were protected from the fire by clay mortar. For the back and jambs of the



Log Cabin Home of Elder Daniel Miller.

He built this in 1830 in Preble County, Ohio. Here his son, Samuel, also a minister, was born in 1834. The children seen in the picture are great, great grandchildren of Elder Miller.

fire-place, flat stones were secured. Huge logs were burned in those old fashioned fire-places and the fuel problem did not perplex the early settler. The roof of the cabin was composed of clapboards split from oak or ash logs and made as smooth and flat as possible. The clapboards were made from straight grained timber, and were kept in place by long heavy poles laid on the courses.

The floor was constructed of puncheons, that is, split logs with the upper surface hewed. In some cabin homes, the earth itself was the only floor. In those days carpets would have been regarded as an unnecessary luxury. That the carpet question, however, rapidly came to the front in the Brotherhood, is shown by the Annual Conference decision of 1827, to the query, "How is it to be considered to lay carpets in our houses?" The answer was, "It belongs to the grandeur of this world, and will not become a follower of Jesus to garnish his house in this manner, but he should adorn his house as may be consistent with lowliness." A little more than half a century later the Conference decided that plain carpets might be used. The position of our church fathers on this question, as well as some other questions of their day, calls for no criticism. To have provided their homes with some of the articles almost prohibitory then because of their rarity and cost, but now thought to be necessities, would, in their generation, amid their humble surroundings, have made them regarded as insincere exponents of the simple life. One thing is to be remembered, if these cabin homes were not richly furnished, they contained that which was of far more value, genuine hospitality. The entrance to the cabin was a clumsily constructed door, made of heavy boards rived from an oak log, held together by heavy cross pieces. There was a wooden latch on the inside raised by a string which passed through a gimlet hole and hung on the outside. From this mode of construction, originated the well known saying, "The latchstring hangs out." It was only pulled in, when danger was suspected.

The wayfaring traveler received a hearty welcome. He was richly fed on plain corn bread or pone baked in a kettle in the ashes or upon a board before the great open fire-place. A pleasant variety was afforded to the repast by using the wild fruits of the season and game found in the forest. The guestchamber was the overhead loft, which was reached by a rudely made ladder. Plenty of ventilation was found in these homes, as the window was a small opening devoid often of sash

or glass, but with a lattice of wood over which was spread greased paper. More often an old garment filled this space, being the only protection against rain, snow, or too much sunlight. The long winter evenings were spent in the light of the great log fire in knitting, mending garments, curing furs, or poring over the three indispensable books, the Bible, the hymn book, and the almanac, if one could be secured.

The young people of this early period, had their occasions of social amusement. It, however, combined play with work. Society then acknowledged no autocracy. Physical manhood and integrity were placed above fine clothing and the supercilious air. There were no select crowds and social bickerings. Some, doubtless, had the love of dress, but were deprived of the means of gratifying it. Fashion may have had its votaries, but its exactions were not severe and the changes infrequent. The wearer of a calico dress did not excuse herself from a social gathering, by saying she had nothing to wear, but wore her homespun frock, and looked no less attractive than those clad in finer fabric.

The log rollings, corn huskings, quiltings, apple cuttings and spinning frolics were enjoyed by all. Men, women and children coming as far as twenty miles. The one enjoyed the most was the spinning bee, as this required some preparation of the flax, and the pleasure was anticipated for some days before. A very agreeable duty to the boys at least, was the carrying to and from the party, the spinning wheel of the girls, who went along at the same time presumably, to see that it was not damaged in transportation. These occasions threw the young people together, attachments were soon formed and early marriages consummated. The families of those days were large and the children, because of their outdoor life, were generally the picture of health. The doctors in the community were few, and each family attempted to dispense with his services, by gathering in season certain herbs, such as catnip, sage, tansy, fennel, boneset, pennyroyal, wormwood, etc., and laying them away in the loft for the time of need. This seemed to be sufficient for their common ills.

As meeting houses were not yet in evidence, services in turn were held at private homes at stated periods, the brother at whose home it occurred providing dinner for all and feed for the horses. Afternoon services were also often held. Seats were provided for those in attendance by boring holes in puncheons and driving in two legs at each end.

These benches were without backs, and for anyone to have had the courage to suggest at the time that backs be made for them, would have been thought to have shown a worldly, selfish spirit unworthy of the heroic age in which he lived. Here they sat for hours at a time, listening with unabated interest to the preacher's message. Sometimes when there were several preachers present, all used the liberty. Clocks were few and the congregation knew when the noon hour had arrived by observing the shadow of the sun reaching a certain mark, cut on the door or window sill. Owing to this, on cloudy Sundays, the discourses were apt to be of unusual length, to which no one ever objected. One thing only seemed to mar the almost perfect picture of these bygone meetings. Ohio is in the tobacco belt, and many of the members did not look upon tobacco with the same degree of detestation, that the church at large does now. Many of the early brethren while not prolific raisers of the weed, were proficient users of the same. Some who were much addicted to the habit, sometimes made themselves rather conspicuous by its use.

When prayer was offered, not only the more devout members but usually all present knelt. The prayer was long and fervent. The preacher in delivering his sermon, used no manuscript, and usually no notes. Whatever the minister may have thought in regard to his preparation for the service, the congregation commonly believed that the preacher, being called of God to preach the Word, would be endowed with power from on high, and the inspiration he should receive, would be all-sufficient for the hour. Because of the scarcity of hymn books, the minister "lined" the hymn, reciting a stanza, or two lines, alternately with the singing. Some good deacon generally "started" the hymn, and the singing was altogether congregational. About the only night meetings held were those on lovefeast occasions. The great difficulty was to have sufficient light. Tallow candles, the ordinary "dip" of the time was the only means of illumination. In order that the candles might continue to give forth light, it became somebody's duty to make the rounds to "snuff" the wicks of the dimly burning lights. The family altar was erected in most homes of the Brethren and as many of these altars were now being used as congregational altars, the need of the erection of a church house was plainly indicated, which was done in most cases.



(5)

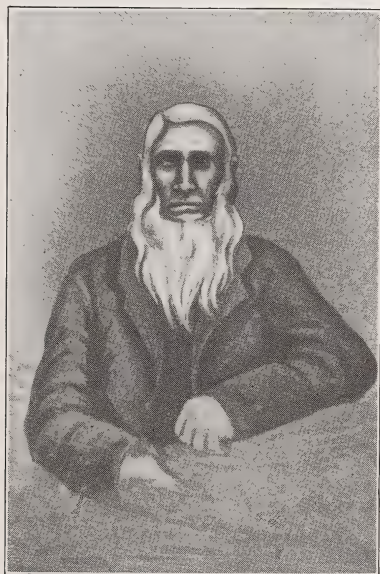
Its Extent and Growth in Southern Ohio

SOUTHERN Ohio included then as it does now the picturesque hill counties of the south, embracing the Miami Valley, ever renowned for its fertility and beauty then in its virgin loveliness. It contained within its wide borders these scattered Brethren homes whose inmates worshipped God and were happy, and in their isolation practiced and lived the simple life to an extent now almost unknown. Churches were now established, congregational lines were drawn, and the history of the Church of the Brethren in Southern Ohio began. This expansion continued to develop until it became organized in a State District in 1858 known as the Southern District of Ohio. For many years the boundary line between Southern Ohio and the adjoining State Districts, North Western Ohio, North Eastern Ohio and Southern Indiana, while in part recognized, were very vague.

In 1905, by the action of the State District of Southern Ohio and North Western Ohio, a line between these two districts was established as follows: Beginning at state line in Mercer County, running due east to Coldwater (Greenville road), thence north four and one-half miles on Greenville road, thence east along Beaver Creek to Celina, thence on east to Auglaize County line, thence south on county lines between Mercer and Auglaize to Dark County line, thence east through Shelby County to west line of Logan County, thence south on said line to northeast corner of Miami County, thence on a straight line east through Champaign County to west line of Union County, thence south to northwest corner of Madison County, thence east on county line to west line of Franklin County, thence north to northwest corner of Franklin County, thence east on north county line to the west county line of Licking County.

Similar procedure the same year by the District Conference of Southern Ohio and North Eastern Ohio resulted in the following line

between these two State Districts. Beginning at the northeast corner of Franklin County, and following county lines between the following counties: Licking, Perry, Morgan and Washington on the east, and Franklin, Fairfield, Hocking and Athens on the west to the Ohio River.



Elder Philip Younce.

One among the truly "first" of the earlier preachers of Southern Ohio.

In 1914 Southern Ohio and Southern Indiana, through their District Conferences, authorized the following boundary line between their territories: said line to begin at the Ohio River and extend north on Ohio and Indiana state line to the northern boundary line of Butler County, Ohio, thence five miles east on said boundary line, thence due north to West road, thence two miles west on said road to Campbells-town road, thence north on said road to a point two and one-half miles north of Campbellstown, thence due west to state line, thence three and one-half miles north on said state line, thence due west five

miles, thence due north to the northern boundary line of Southern District of Indiana.

The Southern District of Ohio, as at present understood, comprises all of twenty-nine counties and the half of three counties. The District has a church house or houses in but seventeen of these counties, viz.: Adams, Butler, Clarke, Clermont, Darke, Fairfield, Greene, Hamilton, Highland, Hocking, Mercer, Miami, Montgomery, Preble,



Elder Peter Nead and Wife.

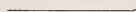
In his day, he was probably the most loved leader of his people that Southern Ohio has ever had.

Pickaway, Ross, and Shelby, also one across the Ohio River, at Constance, Kentucky. The remaining counties without a church house, with here and there an isolated member, await future missionary endeavor. Approximately, there are about sixty church houses scattered over the district with about two and one-fourth times that number of ministers, and a membership of nearly six thousand and five hundred. God has given his people in Southern Ohio, a fruitful field for willing

workers, in which opportunities for expansion are endless. In this history, for convenience, the different church histories will be found arranged in groups chronologically, beginning with the earliest. They are the Southern Field Group, Miller-Bowman Group, Eastern Group, Twin Creek Group, Covington Group, Central Group and Greenville Creek Group.



CHAPTER II.



The Southern Field Group





Stonelick Church
The present house of the oldest congregation in Southern Ohio



Introduction

THE Southern Field Group embraces Adams, Clermont, and Highland Counties, Ohio. This country as a whole presents a region of hill, dale, plain and stream of harmonious variety and most pleasing beauty. Adams County was formed in 1797. The first settlement within the Virginia military tract and the only one between the Scioto and Little Miami until after the treaty of Greenville in 1795, was made in this county at Manchester, by Nathaniel Massie. In the upper part of Adams County there rises a picturesque little river known as Brush Creek. This creek is created by the confluence of tributary streams the chief ones being called East Fork, West Fork and Middle Fork. They flow from the direction indicated by their names.

In close proximity to these waters were the homes of many brethren in the past. Here in Adams County were Marble Furnace, May Hill and Cassel's Run Churches. Clermont County was formed in 1800. This county is crossed by the Little Miami River. In this county is located the Stonelick Church. Highland County was formed in 1805, from Adams, Clermont and Ross counties, and so named because of the highlands between the Scioto and Little Miami. Ridge, Lexington, White Oak and Strait Creek Valley Churches are in this county. Briefly, this is the general topography of the county the brethren began to work as early as 1795 or before. Much of this early history is mythical and has been lost in the mazes of oblivion. These southern churches owed their early origin in part to the fact that the Ohio River afforded to the hardy pioneer an easy access to the vast wilderness of the west.

Prior to 1800, a flourishing little church had been organized in Muhlenburg County, Kentucky, by members coming from North Carolina and Virginia. Others came down the Ohio river in flat boats built by themselves. Such was the Wolfe family, the father, George Wolfe, Sr., a bishop of the church before 1780, in Lancaster County, Pennsyl-

vania. He crossed the Allegheny mountains in 1787, locating with his family in Fayette County, Pennsylvania, near the Monongahela River. He is said to have been the first ordained elder locating west of the mountains.

In 1800 he came down the Ohio River with his family and settled in the vicinity of the Kentucky church. Elder Casper Rolland was perhaps the first minister to settle in Kentucky. Elder John Hendricks was the second. Other preachers were John Hochstetler and Peter Hon, (sometimes spelled Hahn).

In this history, John Countryman is chronicled as the first preacher with any real record in Southern Ohio. Others follow in his footsteps so closely however, that the honor is barely won, if won at all. These men were David Stouder, (whether a resident or visitor in Stonelick Church at time of organization is unknown) and John Garver, Sr., also of same church. None of these however became as famous as Elder Jacob Miller and David Bowman of the Miami Valley. That the pioneer preachers made frequent preaching visits to other Brethren settlements is shown by the fact that George Wolfe, Sr., who still lived in Kentucky, died at Kaskaskia, Illinois, in 1809 on one of these preaching tours. Others of these visiting ministers from the east and from Kentucky, paid visits to the scattered Brethren settlements in Adams, Clermont, and Highland Counties, notably among these was Peter Hon. Doubtless other members from the above mentioned early Kentucky church came and helped to swell the increasing number in these southern counties.

Stonelick Church in this history will be found to be the oldest church in Southern Ohio. Brush Creek, White Oak, and Fall Creek all had early origins. Brush Creek was later known as the Ridge from which came Strait Creek Valley, Marble Furnace, May Hill, and Cassel's Run. From Fall Creek came Twin Valley and Lexington.

In 1880 this group of churches must have numbered considerably over five hundred members. Because of the distance between these churches and the Miami Valley churches, deviations in practice occurred. District Conference sent various committees to assist these churches in the past. Through lack of workers, coupled with emigration and dissension, these once prosperous churches declined in number. Finally, because of this, the District Conference was obliged to recognize it as a mission field and put it in charge of the Mission

Board of Southern Ohio, who at present through Elder Jesse O. Garst supervises all these churches with the exception of Stonelick. With but one minister, Van B. Wright, giving all his time in this vast territory and three other ministers a part of the time, the work in the Southern Field remains a problem. For convenience the churches of this group will be considered as follows: Stonelick, Brush Creek (Ridge), Strait Creek Valley, May Hill, Marble Furnace, Cassel's Run, Lexington (Fall Creek), White Oak (Hollowtown).



(1)

Stonelick

THE Stonelick Church is located in Clermont County. In its early history it was called O'Bannon Baptist Church, as a majority of its membership lived on that stream, though it had not a few on Ten Mile and several in the central part of Warren and Hamilton counties. O'Bannon Creek received its name from the fact that a surveying party headed by John O'Bannon did a lot of surveying in that region for the government in November, 1787, amid difficulties peculiar to the wintry season and hostile surroundings. To commemorate this his name was given to the creek on which the brethren later located, and so the Brethren organization may have been so called for awhile. It is to be remembered however, that the church house is built on an entirely different stream called Stonelick. The present church edifice, built in 1854, is at least five miles from O'Bannon Creek, showing that from the building of a church house if not before, its name became Stonelick.

The church is said to have been organized in 1795 with fifteen members, by an Elder, David Stouder. Further than that he took part in the organization, nothing is known of his life. Who assisted him is unknown, unless John Countryman of Adams County came across the intervening wilderness of more than fifty miles. The early pioneer preachers were of a heroic and hardy mould and were not deterred by

such trifling things as crossing a trackless forest with bridgeless streams infested with the wild beast and the more ferocious savage. John Garver, Sr., also of whom little is known, was an early resident and preacher and probably helped at this first organization, or else came soon after. David Bowman is said to have been elected to the ministry here about 1800. In 1802, more complete organization took place. Shortly after this, John Garver, Sr., is supposed to have left Stonelick and migrated to Donnel's Creek, where he is identified as the Elder John Garver (or Garber), the first elder of the Donnel's Creek Church (sometime between 1805 and 1810). He probably assisted Jacob Miller in the organization of the lower Miami Church in 1805.

The following persons are remembered as being members at or soon after the final organization of the Stonelick Church in 1802: John Garver and wife, Abraham Miller, Catherine Miller, David Miller, Magdaline Miller, Stephen Miller and wife, Frederick Weaver, Elizabeth Weaver, Mathias Maugans, David Bowman and wife, Joseph Myers and wife, Johnathan Conrod and wife, John Brown and wife, Isaac Cord, Gabriel Maugans, John Cramer and wife, Samuel Shepley, Jacob Garver and wife, William Stouder and wife, Christian Stouder and wife, Michael Custer and wife, Stephen Miller, Jr., Lewis Caudle and wife, Gabriel Karns and wife, Jonas Bowman, Lydia Belar, Catherine Gray, Arthur McNeal and wife, Rachael Frybarger, Sarah Stouder, Sarah Binkley, Daniel Miller and wife, Daniel Reprogie and wife, Jacob Metzger and wife, Esther Maugans and Daniel Maugans and wife. Of those that lived on Ten Mile, Joseph Garber and wife, F. Stoner and wife, four of the Bechtelheimers, and four of the Custers is a partial list. The first deacons were Abraham Miller and Joseph Myers. The immediate successors in probably the following order, were William Stouder, Daniel Miller, J. Gonver, Jr., Samuel Shepley, Nathan Haywood, Louis Chaney, Frederick Weaver, Joseph Mohler, Gabriel Karns, Hiram Whiting, Joseph Pringle, Isaac Watson, Daniel Grossnickle, Philip Pringle and Jesse Brown.

Several of the above deacons were later on elected to the ministry, as almost all the ministers that have preached for the church have originated from it. John Garver, Sr., was the first preacher. Either he or John Garver, Jr., was the eldest of seven brothers, all ministers. Frederick Weaver, Mathias Maugans, Jacob Garver, Daniel Miller, Jacob Carnes, John Lawyer and John Brower were also ministers. In

1854, a brick church 30x50 and one story in height was built on the Milford and Woodville turnpike, two miles west of Edenton, at a cost of one thousand dollars. The building committee was Frederick Weaver, Jesse Brown, John Stouder, Hiram Whiting and Gabriel Karns. At the time the church was erected, brethren John Garver, Jr., John Mohler, Sr., Nathan Haywood (elected here in 1838) and Andrew Mohler constituted the ministerial body.

In after years, John Garver, Jr., moved to Hagerstown, Indiana, and John Mohler, Sr., was called to his reward. Andrew Mohler remained in this field with the exception of four years spent in Indiana. He returned to his native home in Clermont County living there until the early 60's when he moved to Iowa. Thus Brother Haywood was alone but soon the church called Gabriel Karns to his assistance. Sometime after this, Brother Haywood moved to Indiana and then to the Miami Valley and Brother Karns to Indiana. Then Elder Daniel Miller, a former minister elected here but who had moved away in 1829, now of sacred memory, made frequent visits to this isolated band and encouraged them greatly, as also did Elders Jacob Garber, George Holler, Samuel Garber and others. Elder Miller was likely the overseer of the church at this time in conjunction with the home ministry. In making his visits he always drove. About the year 1865, Elder John Lair moved to the congregation. Soon after this time John Miller, Jr., was called to the ministry, as was Joseph Pringle in 1871. In 1872 or '73 Elder Lair moved to Kansas. October 24, 1877, the church again made choice of a minister and the lot fell on Daniel Grossnickle. Joseph Gibbs was also elected deacon at the same election.

During these few years, beginning with the 70's Samuel Garber was elder in charge serving until the unfortunate days of the division. The church here never grew to equal some of her stronger sisters of the North, owing to the heavy emigration to other fields possessing greater agricultural inducements. While the church was meeting bravely the hindrances from this standpoint, the little band of seventy-five workers suffered another trying experience when the dark clouds of the division hung low, and threatened disaster on Wednesday, September 6, 1882. The contending forces were almost evenly divided. As an immediate result in the official body. Daniel Grossnickle identified himself with the Old Order Brethren. Isaac Watson, a deacon, also sought a home with them at this time, leaving the ministerial body repre-

sented by Joseph Pringle and John Mohler, Jr. After the death of the wife of the latter in 1885 he sold his farm and went to Kansas, where he remained two years, then returned. After his second marriage he united with the Old Order people, but did not enroll as a minister. The Board of Deacons now were Jesse Brown, church clerk, Joseph Gibbs and Philip Pringle. October 28, 1883 Jesse Binkley was added to the company of deacons.

After the confusion had subsided, the church called Elders John Smith and Jesse Kinsey from the Miami Valley to preside over the congregation. They at once met with the church and encouraged the scattered forces. The church looking forward and upward, chose Simon P. Grossnickle, a young school teacher, for the sacred ministry, March 28, 1887. And again, the church had two ministers. September 3, 1892, Joseph Pringle was ordained to the bishopric, and S. P. Grossnickle advanced to the second degree. A deacon, John Grossnickle was also elected. March 22, 1903, A. F. Wine and family were received by letter into the fellowship of this congregation. November 7, following, he with his companion were called to the deacon's office. On the first Saturday of September, 1904, they requested and were granted a letter. The church missed their endeavors much, but soon realized that their loss was Denmark's gain, as Brother and Sister Wine sailed June 14, 1913 for that field as missionaries.

October 22, 1904, Brother and Sister Rufus Branson were installed in the office of deacon, having been received by letter from Indiana in 1903. November 10, 1908 another election was held for deacon. The result showed a tie vote for brethren Frank Pringle and D. M. Grossnickle. The church installed both with their companions. All are serving at the present time except Brother Wine and wife and Jesse Binkley and wife, the last having gone with the Grim Reaper. March 1, 1901, Geo. W. Buntain and family moved from the Salem District to the congregation. September 6, 1902, the church feeling a need of more help in the ministry, called him to the work. A few years he labored here. In 1905, he moved to Minot, N. D. On June 30, 1906, the following year, Elder Joseph Pringle died, leaving alone in the ministry S. P. Grossnickle.

The church has been cared for by elders from the Miami Valley, with the exception of one year during which Elder Pringle had charge following Elders John Smith and Jesse Kinsey who resigned in 1897.

October 6, 1898, Elders John H. Brumbaugh and Aaron Coy were called to this work. They continued until the death of the former which occurred April 25, 1910. Elder Coy then served alone until S. P. Grossnickle's ordination, July 22, 1911. This co-operation existed until November 5, 1916, when Elder Grossnickel and family left for California. The church had held no revival meetings for some years until 1914, when Elder S. A. Blessing held a meeting, resulting in ten accessions, mostly young people. The incoming of these young people gave an impetus to the Sunday school as well as the beginning of a Christian Workers' meeting.

In the fall of 1917, Elder Grossnickle and family returned here to his former home and March 2, 1918, gave his letter to the church. So once again, Stonelick Church has a minister living within her borders. Elder Aaron Coy remained elder in charge until March 1, 1919, when C. V. Coppock became the Presiding Elder. It enrolls in 1919, twenty-five members and about the same number in the Sunday school. After many vicissitudes, such is the brief chronicle of the oldest church in the Southern District of Ohio.



(2)

Brush Creek. (Ridge.)

IN Brush Creek Township, Highland County, near the Middle Fork of Brush Creek, lying parallel with the directions east and west may be seen a ridge rising gently as it recedes from the water course to its highest ascendancy. As one gains the summit in about a mile, he is impressed by the magnificent view of the surrounding country, which is by no means void of natural scenery. One can see various distances in different directions. At this vantage point stands the old Brush Creek church house, built in 1845 replaced by a new structure in 1898. The cemetery lies hard by, on the south and west. Here our fathers rest who did so much for the cause of the Master in this vicinity. The city of the dead holds its secrets silent and sacred.

The earliest or first preacher of the Church of the Brethren in Southern Ohio, of which we have any reliable account, was John Countryman. He was born in Rockingham County, Virginia, about 1760. The exact date of his call to the ministry is unknown. He was married to Ann Marie Barbara Ridenour about 1780. About thirteen years later he left Virginia through Kentucky and crossed the Ohio River at Manchester, remained there a few months but soon located on a farm near what is now called the village of Sinking Spring. His home was near the Middle Fork of Brush Creek, two miles north of Elmville and four miles north of the celebrated Serpent's Mound.

After coming to Ohio he was probably the first pioneer preacher in that region. His first preaching was done in private homes or wherever opportunity offered and as more settlers came into that hilly wilderness, never very populous, he organized in 1805, the Brush Creek Church. He died about the middle of the last century being more than ninety years old. His oldest child, a daughter, was his first convert. She lived to be almost a hundred years old and was the grandmother of G. Hampton Williams, of Adams County, who with Elder Landon West furnished most of the data of Brother Countryman's life. Brother Countryman often spoke in the German language and is said to have had great native ability as a preacher though he seems to have been little known beyond his immediate locality.

Because of its influence on the churches of the southern countries, we need to notice briefly an early effort of the Church of the Brethren in Kentucky. About the beginning of the last century or a little earlier, a number of Brethren came from Virginia and North Carolina to Kentucky and there formed a settlement, and for a time, were in an organized body or church. Among their ministry was one, Peter Hon (or Hahn), an able man, who through appeals to the sympathies of his hearers, soon aroused great interest wherever he went. He visited in Ohio as early as 1820, if not before that date, and preached for the brethren in Adams and Highland counties. He advocated that the supper partaken of by the Brethren on lovefeast occasions was the Jewish Passover.

This doctrine at first appealed to John Countryman, but he recanted and this severed Hon's connection with the churches of Southern Ohio. He occasionally returned and preached wherever an opening appeared, advocating now the new doctrine of single immer-

sion. From 1841 to 1845 the Honites bade fair to sweep the land, but differences arose and Hon came back no more to trouble the churches. In 1839, Robert Calvert, a minister, moved to Adams County. He became an elder of great influence and was a co-laborer with John Countryman in Brother Countryman's declining years. In 1850 Mills Calvert, son of Robert Calvert, and John Garman were set apart to the ministry. John Garman and James Reed constituted the building committee and did most of the work, when the first Brush Creek meeting house was built in 1845.

About 1859 the work had reached such splendid proportions, that more room was in demand. To meet this emergency, an addition was



Brush Creek Church (Ridge House).

built the same year. The deacons at this time were John Calvert, James Lyming (Lemon) and Matthew Rucker, who had been received by letter. The latter later affiliated himself with the Methodist Episcopal Church at Sinking Spring, Ohio. John Cadwallader, elder of an early day, may be mentioned as one of Robert Calvert's contemporaries. The church often had the pleasure of entertaining such as James Quinter, Thomas and Sarah Major, and many others whose lives were benedictions. April 23, 1864 brethren Landon West and Isaac Jarnigan were called to the ministry, the first election since the meetinghouse

was completed. Brother Jarnigan united with the Christian Union persuasion about three years later.

As the congregation grew and prospered, the same blessings in disguise seemed to attend it as did the Apostolic church, that of being scattered abroad. Some members were to be found near Sinking Spring to the east. Quite a few in the vicinity of May Hill on the southwest. Still others at Marble Furnace in the south. Soon the proposition was launched touching a division of the territory, the building of branch houses of worship for the convenience of the membership here which numbered in 1880, nearly three hundred. Soon this was realized. The result will be given in detail in their respective order. The work remained under local leadership in this field until in 1890, when some irregularities were discovered which had crept into the fold so accordingly the District Conference detailed a special committee to make an investigation and correct if possible the features which were felt did violence to the accepted views of the Brotherhood at large, and to the gospel. The departures were two in number. The first was the Supper submitted for the Agape at lovefeast. The meal consisted of cakes, cheese, etc. No meat was used. The second proposition that presented itself was the Nonconformity question. It had received scant recognition and little attention as compared with her sister churches in the Miami Valley. The names of the brethren who served on the committee during its twenty-two years oversight were Jacob Garber, John Calvin Bright, D. M. Garver, Jonas Horning, D. S. Filbrun, Samuel Horning, John H. Brumbaugh, B. F. Petry, and William Minnich. Each of the four points received their care and council, viz.: The Ridge, (formerly the Brush Creek house until the division of territory), May Hill, Marble Furnace, and Strait Creek Valley. Edward Jarvis, his wife, Flora Jarvis, (nee Butler) and William Setty, his wife, Emma Setty, (nee Huffman) were the last deacons elected at the Ridge. Decadence setting in at the Ridge, it was not long until its decline was rapid. The Progressive element claimed quite a number, also some moved away and many died.

The committee was released in 1912, and the field turned over to the Mission Board by the District Conference. They found the services practically abandoned at the Ridge for the previous four years. Only a few members remaining in that locality. The Mennonites held services for a time and considered the purchase of the premises but some inter-

vention occurred. Later the Church of Christ in Christian Union held meetings there, considered it a fruitful field, and in due time by purchase became the possessors of the Ridge house. The District Mission Board through Elder Jesse O. Garst and J. W. Fidler, completed the transaction. So reads the history of the chief landmark of the Church of the Brethren in Highland and Adams Counties. The offsprings of this parent church each hold a remnant which will serve as a nucleus around which to build greater things for God.



(3)

Strait Creek Valley

STRAIT Creek Valley history properly begins with the building of the church in 1876. Before that time members in the vicinity of Sinking Spring attended the services in the Brush Creek (Ridge) house. While no congregational lines were drawn, the Strait Creek Church from this time on became a separate organization from the Brush Creek congregation in name if not in fact. This new structure was built in the vicinity of Strait Creek as it makes a graceful bend on its way to join Brush Creek below. The dedicatory sermon was preached by A. J. Hixson of the Lexington Church. The house is about one and one fourth miles south of Sinking Spring, a village of three hundred inhabitants.

In the erection of this edifice (a frame structure 36x50) John Garman, a minister, living in the vicinity, played an important part, being a minister since 1850. It had long been a desire of his heart to have a church near his home. He now gave the lot and largely financed the building of this church house also doing much of the work. Here he preached and labored until the early 90's when he moved to Florida, and died in the Southland September 1, 1898. The Garman people migrating from Germany in 1793 settled in Virginia. Among others of the pioneer families of this region are the Amens, Heistands, Longs and also the Galls. In 1810 the Amen family came with the Garmans to

Ohio. The Heistand people came in 1806 from Virginia. The Gails came from Virginia in an early day also. Abraham Gall was one of the earliest deacons chosen for this congregation. He was born in Ohio, October 14, 1818, and died in 1886.

This is also the field that received the labors of love given by Landon West in the acme of his ability. He lived less than a mile from the church house. His first wife was the daughter of John Garman above mentioned. His ordination also occurred at this place on May 23, 1880. Elders P. J. Brown and Jesse Calvert in charge. Brother West's labors here are a priceless heritage to this church. Since the organization of



Strait Creek Valley Church

the congregation at this place three deacons have been chosen: Thomas C. Weaver, his wife, Eliza J. Weaver, (nee Gall), George S. Gorman, his wife, Clara J. Gorman, (nee DeLong), second wife, Margaret T. Gorman, (nee Ellenberger), Daniel E. Setty, his wife, Senith R. Setty, (nee Overholser). These deacons also constitute the board of trustees.

R. H. Nicodemus came to this field Dec. 5, 1906, at the request of the committee in charge at that time, the District Mission Board assisting him. This pleasant association existed only about eighteen months when he left to take up student duties at Bethany Bible School in the fall of 1908. J. A. R. Couser then filled the appointments here as best he could with his other duties until 1911 when the committee succeed-

ed in having placed in the field Van B. Wright then of the Lexington congregation. He located in Sinking Spring, near this church until April, 1917, when he with his parents moved to Peebles to be more centrally located for his work in adjacent churches. This church has had a larger membership during the last decade than any of her sister churches in Highland or Adams counties, numbering in 1919 thirty-five members. J. O. Garst is at present the Presiding Elder of the Strait Creek Valley Church. Brother Wright is the pastor.



(4)

May Hill

MAY Hill is a village in Bratton Township in Adams County. It lies seven miles north of the Norfolk and Western Railway, not a great distance from the celebrated Serpent Mound. May Hill is said to have been named by a Mr. Selzer some eighty years ago on account of the prolific production of May apples. The agricultural advantages are not prepossessing. One mile east of this village is situated the May Hill Church. The history of this church as a separate organization begins in 1880. All four congregations, viz.: The Ridge, Strait Creek Valley, Marble Furnace and May Hill tried to hold together until this date when they were formed into separate organizations.

Previous to this, April 7, 1877, a special council meeting was held here in the May Hill school house, where the brethren held services prior to the building of the church house. An election was held which affected the other branch houses growing out of the division of the territory of the Brush Creek congregation. William Calvert and W. Quinter Calvert were called to the ministry. Landon West advanced to the second degree of the ministry, and eight deacons were chosen. The two for the Ridge were Sanford Setty and Sylvester Noland, the former was afterwards chosen to the ministry, now in Kerman, California. Two were chosen for Marble Furnace, Watson Custer and

teen years previously as a deacon. Other deacons in that region before 1880 were Joel Calvert, Noah Calvert, and John Calvert. Few of the older families remain. The Kinzers, Guthries and most of the Ellenbergers are gone. J. O. Garst is the elder in charge. Van B. Wright ministers to the spiritual wants of the few members that yet remain.



(5)

Marble Furnace

THERE was built up about Marble Furnace a settlement of mechanics, tradesmen and furnace men which became known as the village of Marble Furnace and was a flourishing place in early days. But after the abandonment of the furnaces in 1834 the village rapidly declined and now nothing remains but a few buildings and an old mill. Hard by across Brush Creek, on the opposite bank stands the Marble Furnace Church. It was built in 1877. The cemetery lies across the road to the west. In it lies the body of the father and founder of this church, Isaiah Custer. What John Garman did for Strait Creek Valley, in about the same way Isaiah Custer did for Marble Furnace.



Marble Furnace Church



Cassel's Run Church.

This stalwart man of God took up the major portion of the financial responsibility towards securing this house of worship. He was a very industrious man and doubtless did much of the manual labor in its erection. J. A. R. Couser spent the last few years of his residence in the Southland in the bounds of this point, living in Peebles, three miles away. Being closer to this church house than any of the others, he gave a good share of his time to this point, which is noticed by the interest in the choral work. Before its organization the deacons who especially assisted here were Watson Custer, George Sample, William Thomas, and Job Thomas. Since the organization three deacons have been chosen: brethren, Frank Ramsey, Lloyd Thomas and Quinter Ramsey (deceased).

Here also Van B. Wright was ordained to the eldership, January 20, 1919, by Elders J. W. Fidler and J. O. Garst. Elder Wright, being now in the immediate vicinity of this church, living at Peebles, will be able to devote more attention to the membership of this church than had been done previously. Another fortunate circumstance for the church occurred June 29, 1919, when Elder Wright took to himself a wife, Nora M. Shively, of Plymouth, Indiana, who is proving a valuable addition as a church worker and song leader. With a lot of young people in attendance at the church services, a few of whom are mem-

bers of the church, greater things may be expected of this congregation in the future. J. O. Garst is the elder in charge.

Many series of meetings have been held in this church in the past. Those that have exercised in that capacity here, were Jesse Calvert, William Calvert, Quinter Calvert, George Wilkin, B. S. Landess, B. F. Petry, R. H. Nicodemus, J. C. Bright, William Minnich, J. O. Garst, B. F. Honeyman, and Van B. Wright. Good results followed these meetings. Marble Furnace numbers but fifteen members (not including Cassel's Run) but is a big field for work.



(6)

Cassel's Run

TWENTY-ONE miles southeast of Peebles, Ohio, is the little white church in the valley, called Cassel's Run. It derives its name from the stream on whose banks it is situated, in Jefferson Township, Adams County. It is not at present legally an organized congregation, but remains a branch of the Marble Furnace Church, in whose territory it lies though being too remotely situated as to make it essentially a distinct organization. In point of membership it is larger than the mother church. Its history is the most youthful of all the churches in this section. In June, 1887, Landon West and Oliver Yount held the first services ever conducted here by the Brethren in the "little red school house" a well known landmark. It appealed to these brethren as a fruitful field. Later the same year they returned. A meeting was held and five persons gave themselves to God. A lovefeast was held for the benefit of these new converts. From that time for many years an occasional sermon by ministers passing that way was all the encouragement these people received. Now and then upon occasions like this, those were found who wished to do the will of God more perfectly. Such were baptized. These children of the truth did the best they could for the Master, with their surroundings and limitations, being without a teacher. In August, 1913, they learned of Van B. Wright

being stationed at Sinking Spring, ministering to the upper churches in Adams County. They wrote Harrison Wisecup asking him to bring the minister. Arrangements were made accordingly. On August 11, 1913, the first trip was made. The meetings lasted five days, and nine were ready to follow Christ. These meetings were held at the home of John W. Satterfield who generously entertained whosoever came to service. A series of meetings were arranged for, to follow in about two weeks. When the appointed time arrived it developed that a sufficient number came to increase the recent recruits to thirty, making fifty-four in all. The events during this period brought about a strong pressure for a church house. Toilworn hands pledged their support. The meager purses promised aid, then an appeal was carried to the District Mission Board, prefaced by an invitation to view the land. In reply Elders J. O. Garst and J. W. Fidler, members of the Board, came and noted conditions. Upon their recommendation the project received the principal financial assistance from this source. A frame structure (24x36) was at once erected. On November 1, 1914, it was formally dedicated, Elder R. C. Davidson officiating. Since which time Van B. Wright has ministered to them up to the present.



(7)

Lexington (Fall Creek)

THE reader is invited to the home of Daniel Ockerman, a Dunker minister, near Raleigh, North Carolina. He, with his family, emigrated to Ohio in 1812, settling at White Oak in Highland County. His son, David, was then twelve years old. When twenty-two years of age he married and located near Lexington. David Ockerman became an earnest Christian, and a zealous pioneer deacon of the Church of the Brethren. Here is where the work of the Master had its beginning in this region. Here the seeds of a coming harvest were sown by the ministers passing that way. Here the Fall Creek Church was conceived.

A meeting house was erected eight miles east of Hillsboro, Ohio, and three miles west of New Petersburg, on a parcel of ground donated by Thomas Montgomery one of the pioneer settlers. Neither he nor his wife were members at the time. But in 1866 his wife was received into the church, he in 1870. They proved a valuable asset in the capacity of deacon. The work here was directed principally by the Ockermans, Morris, Kinzers, Baileys, Johnsons, and Hixsons. A dwelling now stands on the plat once occupied by the church house. The old cemetery lies west about one fourth mile. It goes by the name of Quaker or Stringtown cemetery. The Friends have a neat house of worship within a stone's throw of where the mother church used to stand.



Lexington Church.

The membership began to grow and extend westward. It was not a great while until the question of dividing the district was advanced. This was soon realized. A point to the east was known as Twin Valley situated four miles south of Lyndon, two miles east of Fruitdale and north of Bainbridge. This has long since been abandoned and converted into a dwelling. The house built in the western portion of the territory was called Lexington being located about two miles south of Lexington now called Highland. Both these congregations, Twin and Lexington used the same body of helpers and feasted together on love-

feast occasions while the former existed. This entire section is still in the embrace of the Lexington Church. Since neither of the other churches exists, it represents a territory of about four hundred square miles, and in its palmy days boasted a membership of about two hundred.

The Fall Creek congregation received into their number Elder Thomas Major and wife from Pennsylvania, in 1847. The public ministry of Sister Major was quite prominent throughout the Brotherhood at this time. Their home was about one and one-half miles southwest of the Fall Creek Church, and two miles northeast of New Boston. In 1849 Brother Major with his attendant, Gideon Moore, built the Lexington house of worship. It is a spacious frame structure (45x60) in size with a basement at the rear (18x45). The upstairs was fitted with lodging conveniences for visiting brethren and sisters who attended special meetings in this local district. This point had a nucleus of seventy-five members, at the date of the organization, but within that same year the membership grew to one hundred. Thomas Major was elder in charge of the body from the date of his residence among them, 1847 until his resignation (by reason of age) in 1883.

James Quinter, a champion of higher education in our Brotherhood, sought to interest the brethren in this field in his work. After a while a set of buildings erected in the village of New Vienna for an academy, were offered for sale. The brethren in this territory purchased the buildings as suitable for the proposed Brethren School. Accordingly on Oct. 14, 1861, the work began with James Quinter as Superintendent, assisted by O. W. Miller as Principal. Sisters C. A. and Hattie Hass, Mary Craig and Lettie and Rachael Day composed the faculty. The work met with reasonable success, notwithstanding the pressure throughout the Brotherhood by conscientious objectors, but after a struggle of three short years the work was called off by the Brethren because of the business depression superinduced by the Civil War. The school closed June 27, 1864. This was practically the first blow the work received at this point. Services had been maintained by the Brethren all the while in the college chapel. Thus an additional expansion was possibly curbed.

Then having almost recovered from this recent hinderance, came with almost killing effect the division in the church, in Sept. 1883. The Progressive element relieved the church of her entire ministerial force

consisting of T. Elwood Davis and Armanis J. Hixson. Both were successful ministers, leaving only the deacons representing the official board and the Sunday school to stem the tide. Soon adjoining elders and churches came to the rescue. Landon West was chosen elder and served until his resignation, because of ill health, in 1889. In 1883 brother J. Elwood Ockerman, a rising school teacher, was called to the ministry, but in a short time his professional duties called him to other fields becoming superintendent of schools in various towns. Then the church made choice of a brother of the former, D. Allen Ockerman in 1885. He served the church until the fall of 1917, when he moved to Kokomo, Indiana. In 1889 Jacob Garber was given the oversight of the work which he retained until 1901. In 1898 D. Allen Ockerman was ordained, and from that time the eldership of the congregation was of an associate character. D. D. Wine was the last non-resident elder to assist in the work. This was in 1901-2.

In 1889 William Mallow of the Fairview Church placed his membership at Lexington as the above church had gone Progressive. The Fairview Church will be found to be alluded to incidentally, in the Frankfort Church history. J. W. Beer of Progressive fame was the elder of that church at the time of the division, living in that locality, and swayed the congregation to go the way he went. Brother Mallow now contributed his ministerial assistance to the Lexington Church which amounted to some three or four trips each year. Other ministers of an earlier date were John Moomaw, Thomas Fulk, Samuel Parker. Little is known of these owing to no surviving contemporaries. In 1908 Van B. Wright was elected to the ministry and served until 1911 when he accepted an appointment under the District Mission Board of Southern Ohio. In 1910, Leslie E. Ockerman, son of D. Allen Ockerman, was called to the work and in the following year he with his family removed to Kokomo, Indiana.

The following brethren served the church in the office of deacon. John Bailey was elected in 1852. James P. Johnson was chosen in 1859. John Ockerman in 1869. He served the church in this capacity for about thirty years. George Kinzer was elected in 1880. D. Allen Ockerman also in 1880, afterwards was elected to the ministry. J. G. McClure and David Dodds, Sr., were elected in 1894. Henry Cobaugh who was received by letter from Greene, Iowa, in 1906, resides in Highland. Clay Hixson elected in 1908, is a young active deacon and

clerk of the church. Van B. Wright also was elected deacon in 1908 and afterwards was elected to the ministry. Harley Case was elected a deacon in 1908, afterwards moved to Middletown. Since D. Allen Ockerman moved away in 1917 this once prosperous church has been without a resident minister. J. O. Garst is the elder in charge. The few members remaining are keeping the fire still burning through the Sunday-school work and prayer meetings, and they anxiously await the call of the Lord to some consecrated minister to locate among them.



(8)

White Oak (Hollowtown)

THE White Oak Church is situated about a dozen miles southwest of Hillsboro, the county seat of Highland County. The organization was called White Oak by reason of that particular water course being the most prominent in that section. No early records of this congregation were kept and it is thought by some to have been organized with twenty-three members about 1840, though it might have been earlier as Jacob Garver, a minister, living to the west on the Big Miami often visited the Landesses and held religious services at their house in Hamer. Not having any regular appointments, whenever he appeared Brother Landess would mount a horse, make a complete circuit of the neighborhood announcing the arrival of the preacher and the services at his home. Brother Garver preached here as early as 1817.

Among the pioneer Brethren ministers visiting through New Market, Hamer, Salem and other townships was Peter Hon, (sometimes spelled Hahn). He was from the Kentucky church. He also usually stopped at the home of the Landesses. Both Garver and Hon later began to advocate single immersion, and the church accordingly refused to own them. The need of a church house becoming more apparent, about 1857 or 59, a frame structure was erected in Hollow-

town, a small village. Previous to this, meetings were held in barns of the members in this vicinity. The building shown in the cut is the remodeled building of 1893. What is unusual about this church house is, that its cupola contains a large bell which when rung sends out its sonorous tones for miles over the level country of this region.

The pioneer settlers in this section were Lewis Young, George Fouch, Joseph Custer, Jonathan Custer, Jonathan Moser, Walter Smith, Henry Landess and Jacob Custer. Of these families, Lewis Young, Henry Landess and Jonathan Moser were deacons. Later Charles Whiting, Philip Pringle and William Moser were called to the deacon's office. On May 6, 1889, A. D. Hess, Wm. Custer and G. E. Miller were elected deacons, in this congregation. These later went Progressive, but having no organization they finally united with the Church of Christ. June 15, 1890, Melvin Custer was called to serve in the capacity of deacon. He now lives in California. The first minister was Jacob Custer, who did considerable exhorting. Later, Bartley Smith, a physician, an able speaker, became a minister about 1850. He identified himself with the Granger movement which cost him his position in the church. His body lies in the cemetery near the White Oak Church, in sound of where his powerful pleadings had their designed effect.

Christian Fisher Detwiler, was the resident minister a short time beginning about 1880. But he soon returned to Pennsylvania where he spent his last days. In 1887, B. S. Landess was called to the ministry. He did some local evangelistic work. Now for some years he has been laboring for the Church of Christ. A few months later George C. Wilkin was chosen to the ministry. He also labored well until he too decided to change his relationship and affiliated himself with the Church of Christ. In 1906, the church feeling the need of a minister called R. C. Davidson to the work, who was duly advanced to eldership in 1911 and is now one of the conservative elders of Southern Ohio. Living in the neighborhood of his physical and spiritual birth place, Frank C. Custer, called to the ministry in the May Hill congregation, is now living in this district. He was advanced to the second degree, Aug. 24, 1910. Sister Major made a few visits to this field in her day.

The congregation is about 20 miles distant from the nearest adjoining congregation. Wm. and W. Quinter Calvert make frequent

visits to this isolated group of members and did some very acceptable work. The largest membership at any one time, was in the 70's. The number reaching 100 souls. The most successful revival in this field was held during the palmy days of her life, with Brethren Isaac Frantz and Oliver Yount as principals. The church isolated as it was did not have the privilege of entertaining any meeting of District importance. Nor did the church ever hold services at branch points. When the church became strictly conservative, their Sunday-school movement was put on foot. At the first, a Union Sunday school superintended by a Mr. Eli Roush of the Christian Church, was held.



White Oak Church (Hollowtown).

This house was destroyed by fire the night of July 4, 1920.

The Church of the Brethren occupied the entire territory until the Church of Christ built a sanctuary within a stone's throw of it. No regular services have been held at this point for some years. The membership does not exceed a dozen at the present time (1919). The old pioneer members have been called home. Fannie Landess, a loyal sacrificing aged sister was among the last to go. Ministers who have held revivals or labored here were Elders Jonas Horning, Isaac Frantz, Joseph Longanecker, S. W. Hoover, John H. Brumbaugh, B. F. Petry, Wm. Minnich, J. O. Garst and Van B. Wright. This church has had many trials and its declension through force of circumstances has been rapid. It is now in the hands of the Mission Board and J. O. Garst

has been assigned as elder over it. Of the present four preachers in the Southern Field, two of them, Brethren Davidson and Custer reside in this church's territory, while the other two live respectively in the congregations to the east and west of it. Special meetings have been held here occasionally since the discontinuation of the regular appointments, with good interest. It is hoped something may be done ere long to restore this church to its pristine power.



CHAPTER III.

The Miller-Bowman Group





At the Grave of Elder Jacob Miller, July 5, 1916.

Jesse O. Garst John Calvin Bright

Jesse O. Garst

John Calvin Bright



Introduction

PENETRATING the dense wilderness of the Miami Valley, amid difficulties almost insurmountable, the Pennsylvanians, Virginians, Marylanders, North Carolinians, and Kentuckians, were the advance guard of the staunchest army of heroes this world has ever known. Their mission was constructive and not destructive. Floating on flatboats down the Ohio and working their way northward, or coming directly overland, their arrival did not end their trials which now began in earnest. After the cabin was built the settler had before him the gigantic task of cutting away the forest and burning the brush that the little patch of sunshine around his home might be enlarged. His time was rapidly consumed in caring for his few cleared acres and adding to the same as his strength permitted. While he was thus engaged in the field and forest, the good house wife was busy with her manifold household duties which were unceasing. The softly whirring spinning wheel and rhythmic music of the loom was heard in nearly every home, while blending with it came the distant thud of the ax from the forest, forecasting the early subduing of the wilderness by both man and woman.

Such in brief were the characteristics of this region around Possum Creek, a tributary of the Miami, when Elder Jacob Miller located here in 1800, becoming the owner of part of three sections of land. His final home being in section eleven, Jefferson township, Montgomery County, about one mile northwest of where the Lower Miami Church now stands. He purchased this April 18, 1804. The land west of the Miami was not offered for sale until 1801, so Elder Miller's first land entry is dated July 28, 1801. He however came the year before, when he baptized Mary Roher, a young girl eighteen years old. Elder Miller is indisputably the first Brethren minister west of the Great Miami River.

The country must have appeared wild indeed in 1800. Draw upon the imagination and look to the westward and northward from Elder Miller's home. Wave upon wave of unbroken forest was seen. To the northeast it was the same, but continuing about two miles in the same direction and looking from the highest elevation on the grounds now occupied by the Soldiers' Home, could have been seen less than a score of houses, the beginning of the proud city of Dayton, then four years old. The year before Elder Miller came the entire city consisted of nine cabins. Six miles to the south might have been seen then as now, the Great Mound of the Mound Builders standing a solitary sentinel of the past. Looking to the southeast from Elder Miller's home, no one would have suspected that only two miles away flowed the beautiful blue Miami on its winding course, hid as it was by the forest and a great bluff now known as the "Pinnacles." The proximity of this stream caused the organization which Elder Miller established to be called the Lower Miami Church, the first one of the Church of the Brethren west of the Great Miami River.

Quite a number of Brethren families came in the meanwhile, among whom were the Millers, Wolfs, Bowers, Metzgers Shivelys, Forneys, Noffsingers, Keens, Cripes, Caylors, Weybrights, Ullerys, Florys, Vanimans, Arnolds, Kuns, Coblentzes and Rohrs. Members of some of these early families met at the home of Elder Jacob Miller in October 1805, and likely with the assistance of Elder Michael Etter and John Garber (or Garver), who probably located on Stillwater and Donnel's Creek respectively, about this time, were organized in the Lower Miami Church. It included all of Montgomery County and embraced the members on Beaver Creek. Jacob Miller was given charge. He had for his assistants in the ministry, David Bowman, Sr., and Daniel Cripe, and later David Ulrich, John Burkett, and his son, David Miller. The deacons were Leonard Wolf, Jacob Cripe, Christian Shively and John Forney. Some of these were called at this meeting. Elias Caylor, born May 22, 1805, (the first white child born west of the Miami River), was then a babe a few months old in his mother's arms, and long remained the sole survivor of this immortal band. He died at Arcadia, Indiana, in 1889.

The early brethren made use of every helpful circumstance. This is shown in the life of Henry Hepner who was born in Lancaster County, Pennsylvania, in 1762, married Mary Hyser and soon after

moved to Rockingham County, Virginia, and from thence, in 1806 to some miles west of where Elder Miller lived. He began life in the woods in true pioneer style. Carefully selecting a spot where there was a large oak tree, as a site for his cabin, he felled it, leaving the stump a certain height which he dressed and built his cabin over it. This dressed stump became the table in that home for years, and while it had little resemblance to the modern dining room table, and the wife was unable to move it around on housecleaning occasions, the meals served on it would do credit now to the best hotel. Another pioneer who came to this locality the same year, was Jacob Diehl, born in Bedford County, Pennsylvania, residing here many years and later in the Wolf Creek district. He was a cabinet maker by trade and also farmed. As there were few regular undertakers he was frequently called on to make coffins, and often delivered them on horseback a distance of some miles. Several decades later Jacob Keen served in the same capacity.

It was a splendid time in which to live so far as taxes were concerned as the tax duplicates in 1804 show Michael Moyer taxed on about six hundred acres of land, three dollars and seven cents. Jacob Miller on nearly three hundred acres, one dollar and forty-three cents and Philip Keen on a little over one hundred acres, seventy cents. This is offset by the fact that these brethren's postoffice was sixty miles away at Cincinnati until 1804, after which it was at Dayton.

The brethren were held in much reverence by their neighbors, including the Indians who regarded Bishop Miller with as much respect as the red men of Pennsylvania had for William Penn over a hundred years before. They said, "He is a good man that the Good Spirit sent from the east." The brethren prospered financially and spiritually, they increased in numbers by conversion and immigration, but somehow in a few years a serious trouble arose among them, in which the officials were largely involved and which threatened the life of the church on the Miami.

By the church's request a committee of four elders came from the Valley of Virginia on October 18, 1811. Their names were: John Garber, Martin Garber, Jacob Staley and Frederick Klein. The difficulties were committed into their hands with the promise to abide by their decision even before investigation was made. The contentions were investigated, decision rendered and full satisfaction was made. This was done so well that to their honor be it said that not even a

record of their perplexities has come down to satisfy our curiosities. This committee also divided the Lower Miami Church into four divisions: Lower Miami, Lower Stillwater, Bear Creek and Wolf Creek Churches, with the Dayton and Eaton Road and the Liberty and Stillwater Road as the lines. These lines were to be somewhat elastic. Reference was also made that the members east of the Great Miami belong to the Lower Miami Church. Two ministers were named as belonging to each church; also, two deacons. Mention was made to elect some more deacons. The elders departed to their southern homes with the benedictions of these churches resting upon them.

The title given to this group of churches is appropriate because of the prominence of Elders Jacob Miller and David Bowman, Sr., in these early churches. The Miller-Bowman Group includes the Lower Miami Church and the churches in which it has been divided: Lower Miami, Bear Creek, Lower Stillwater, and Wolf Creek Churches and their subdivisions: Lower Miami, Bear Creek, Lower Stillwater, Trotwood, Ft. McKinley, Wolf Creek, Brookville, Eversole, Beaver Creek, East Dayton, and West Dayton, which will now be considered in detail.



(1)

Lower Miami

THE history of the Lower Miami Church begins with its organization in 1805. The story of its beginning and up to the time its broad territory was cut into four divisions, October 18, 1811, have already been told. (See Miller-Bowman group.) This church under its new role included that part of Montgomery County east of the Liberty Road and south of the Dayton and Eaton Road with that part of the county east of the Miami with the settlement on Beaver Creek. Bishop Miller continued to preside until his death in 1815. He was assisted by his son, David Miller, who moved to Indiana in a few years, also, by Benjamin Bowman who came here in the early teens and re-

mained until in the twenties when he moved to Nettle Creek Church, Indiana. His father, John Bowman, a deacon, lived with him and went with him to Indiana. The mother was buried in Pennsylvania years before. Elder Benjamin Bowman became the Presiding Elder after Miller's death and ruled until the early twenties.

About this time Elder Frederick Holler located in this vicinity coming from Maryland, but originally coming from Germany. He was born September 16, 1771. His wife, Ester Harshman, died May 10, 1851, aged 76 years and 3 days. After Elder Bowman left, Elder Abraham Miller had the oversight of the church for an indefinite period, following which, Elder Frederick Holler took charge and ruled until his death, January 21, 1845.

Among the first families located here before 1850 that took an interest in the church work were the Florys, Noffsingers, Keens, Shanks, Shivelys, Hoovers, Hyers, Huffers, Stebbins, Coblentzes, and Stauffers. Some of the early deacons of this period were Jacob Noffsinger, John Stauffer, Jacob Keen, David Shively (1850), Eli Noffsinger and Samuel Ulrich (1850).

Only two records of early council meetings are in existence, one held April 23, 1848, the other April 27, 1850. At the first one Jacob Keen with his wife, Catherine Keen, (nee Holler) was installed deacon, at the latter George Holler with his wife, Lydia Holler, (nee Huffman) was elected to the ministry. Keen came nearly being elected to the ministry at this election, Holler receiving four more votes. These two men were destined to play an important part together in the history of this church during the entire latter half of the last century. Keen, a brother-in-law to Holler, was born December 24, 1815, on the farm of his father, Philip Keen, one of the early brethren and first settlers. Being a master mechanic and a fine financier, he was very helpful in the erection of the first house as well as the second one. He and his brother-in-law, George Holler, in their different spheres of church activity worked together in perfect unison. In some respects one was the complement of the other. Keen nearly all his long life was the treasurer of the church and was noted for his integrity and honesty. He died January 29, 1906, being more than ninety years old. Born two years before his contemporary, Elder Holler, he also survived him two years. Brethren Keen and Holler at the date of their death were



Lower Miami Church.

respectively the oldest deacon and the oldest minister in length of service in the Miami Valley.

The long rule of George Holler as elder coupled with the rule of Elder Frederick Holler before him, caused many to speak of this as the Holler Church instead of its true name Lower Miami. Before 1840 the preaching was mostly in German, after that time it drifted rapidly into English. In passing this early period it might be well to note that several families through their descendants seem to be permanent fixtures in the lifeblood of this church through all the years up to the present. These were the Hollers, Keens, Noffsingers, Shanks, Coblentzes and later the Neidich family. These have so intermarried that most members of the church are related by bonds of consanguinity as well as by spiritual ties. In 1845 Elder Michael Moyer became the Presiding Elder and ruled until 1857 when his mind lost its wonted strength. He was born August 20, 1794, and died July 15, 1861. In 1857 Elder Daniel Noffsinger became elder in charge and ruled until his death October, 1866. Elder George Holler then began his long oversight of the church.

November 19, 1845 a plat of ground was donated by Eli and Samuel Noffsinger for a place upon which to erect a church house, which was done a year or so later. This was a brick house without a basement, to which later on, a frame kitchen, with cellar was attached. This house in 1871, was replaced by a substantial brick structure with basement, costing \$3,500.00, which is the present commodious edifice as shown in the illustration.

Of the preachers and deacons who served here between 1850 and 1880 no real record has been found. David Murray was elected here in 1854, ordained in 1873 and moved to Salem Church in 1876. George Murray preached here in the 60's then moved to Springfield, Illinois, becoming an attorney. Wm. Neidich afterward a deacon came here about 1855 from Pennsylvania. Daniel Bock with his wife, Susan Bock, (nee Erbaugh) was elected to the deacon's office in 1865. At the same election John Noffsinger, Sr., with his wife, Barbara Noffsinger, (nee Rohrer) was installed in the same office. Brother Noffsinger served twice on the Annual Meeting Committee of Arrangements. He was a mechanic of ability. He is now the oldest living deacon, being eighty-five years old. Silas Bilman with his wife, Susan Billman, (nee Stauffer) and Jacob Holler with his wife, Elizabeth Holler, (nee

Shank) were elected in the later 60's. Billman is remembered as the chorister of the church for many years. He has his membership now in the West Dayton Church. Daniel Bock was elected to the ministry here in 1869. He came from Pennsylvania being, born in Franklin County in 1834. He moved to Howard County, Indiana in 1874. About 1870 Enoch Hyer with his wife, Mary Hyer, (nee Keen) was installed in the deacon's office. Samuel Gilbert with his wife, Sarah Gilbert, (nee Wallace) was elected deacon about the same time. Jacob Holler was elected to the ministry in the early 70's. He was noted for his sterling integrity and benevolence. He never was ordained, dying in the prime of his manhood when fifty-four years old after an active career of preaching. Israel Brower moved here in 1872, was ordained in 1873 and died 1879. He was a sympathetic and fine exhorter.

In 1879 the first Sunday school was organized here. John Murray was the first superintendent. It became an evergreen Sunday school in 1897 and has remained so ever since. In 1882 Enoch Hyer was elected to the ministry. He seldom preached in the pulpit, confining his remarks to the opening and closing services. His quiet, even poised life was a great asset for good.

The years 1880 to 1882 were strenuous years in this church. The Old Order element never made itself felt here but the Progressive element seemed influential. In the spring of 1880, James A. Ridenour, a minister, with his wife, Mary E. Ridenour, (nee Bucklew) and nine children came from West Virginia, and located within the limits of this church. He was born in Preston County, West Virginia, July 12, 1840, and became a minister in June, 1861. January 7, 1876, his home was completely destroyed by fire, leaving him penniless. From this time he gave himself to evangelistic work in different states, being very successful. In February, 1879, on one of his preaching tours he visited the Miami Valley, where he soon won many friends who induced him to locate here. A little later a farm was bought near Ellerton, a donation of three thousand dollars having been given him. Though of limited education, he was oratorically strong, being equaled by few, but with a pronounced liberalism which soon led him into the Progressive camp. He and J. W. Fitzgerald of the Bear Creek church were the most prominent leaders of the Progressive movement residing near Dayton.

During this period of stress, one Sunday afternoon meeting is still remembered. The church doors were found locked. The preacher, H. R. Holsinger, of Progressive fame, using the stone steps as a pulpit, delivered his message to the audience in the yard. Soon however, the church caught her bearing, responding nobly to the loyal teaching of Elder George Holler and his son, Jacob Holler, and found that no great inroad had been made on the membership. Frank Cotterman, an elder, moved here in the 80's and preached here occasionally until the territory east of the Soldiers' Home in which he lived was taken to form a part of the West Dayton Church. In June, 1887, Amos Noffsinger with his wife, Fianna Noffsinger, (nee Neidich) was installed in the deacon's office. Living on the Germantown pike between Dayton and the church, his home became the first stop to the visiting minister and was noted for its hospitality. He died November 2, 1909. At the same election in 1887 Emanuel Shank with his wife, Alice Shank, (nee Caylor) was installed in the deacon's office. In June, 1889, he was elected to the ministry. Later he moved to Lower Twin Church but returned here in 1896. As a preacher he is a ready speaker and good in exhortation. In March, 1889, Philip Neff with his wife, Anna Neff, (nee Swope) was elected deacon. He died December 29, 1907.

In December, 1893, Jesse O. Garst with his wife, Eliza Garst, (nee Huffer) was installed in the deacon's office. At the June council of 1895 he was elected to the ministry. Since which in addition to his labors in his home church, he has done much evangelistic work and served on many District Conference committees. Later, in 1895, Daniel Shank with his wife, Mary Shank, (nee George), Levi Holler with his wife, Jane Holler, (nee Eby) and Frank Palmer with his wife, Caroline Palmer, (nee Brown) were elected to the deacon's office. June 3, 1897, Enoch Hyer was ordained to the eldership by Elder John Smith and Jonas Horning. Elder George Holler on account of age now relinquished the oversight of this church in favor of Elder Hyer who began his work as Presiding Elder September 2, 1897. Up to October 24, 1900, it had always been the custom in this church for one minister to lead in prayer and another to close with the Lord's Prayer. To avoid confusion it was decided that one minister should do both. A few years prior to this the old custom of the deacons reading a chapter containing the text, before the minister arose to preach, was dispensed with. September 5, 1912 the long table behind which the ministers sat was

removed and a modern pulpit built. October 18, 1911, it was decided that henceforth the Lower Miami Church should have a preaching service each Lord's Day morning in addition to the evening services. Prior to this, as far as can be remembered, the morning services were every two weeks.

This council unintentionally occurred one hundred years after the great council held October 18, 1811. June 5, 1902, Emanuel Shank was ordained to the eldership and Jesse O. Garst to the second degree by Elders John Smith and John Beeghly. June 22, 1905, John S. Noffsinger was elected to the ministry. He was a young school teacher, a son of Amos Noffsinger. He shortly severed his connection with this church to go to Bethany, and later became the President of Mt. Morris College. At the same meeting Charles Swope with his wife, Alice Swope, (nee Hyer) and Jesse Noffsinger with his wife, Flora Noffsinger, (nee Dils) were installed in the deacon's office. December 16, 1908, Jesse Noffsinger was elected to the ministry. He also is a son of Amos Noffsinger and is doing good work in the home church. March 3, 1910, Bruce Ruble with his wife, Pearl Ruble (nee Stiver) and Charles Neff were installed in the deacon's office. Neff's wife, Amanda Neff (nee Shank) was installed December 1, 1910. June 2, 1910, Jesse O. Garst was ordained to the eldership and Jesse Noffsinger advanced to the second degree by Elders David Filbrun and John Beeghly. March 6, 1913, Elder Enoch Hyer resigned the charge of the church on account of age.

Previous to this the oldest elder was considered the one in charge without a time limit. An election was now held and Elder Jesse O. Garst was chosen the Presiding Elder for one year. March 5, 1914 he was re-elected for two more years. The year of 1915 is remembered as a year of growth, twenty-six being added to the church by baptism alone. June 3, 1915, Wm. Furry, a deacon, moved in with his wife, Blanche Furry, (nee Stull). March 6, 1916, Elder Emanuel Shank was elected Presiding Elder for two years. He presided one year then moved west of Trotwood. June 6, 1917, Jesse Noffsinger was ordained to the eldership by Elders D. F. Warner and John Beeghly. At this meeting, Elder Shank resigning, Elders Jesse O. Garst and Jesse Noffsinger were elected as associate elders in charge of the church for the unexpired term. At this same meeting John M. Garst, a son of Elder Jesse O. Garst, was elected to the ministry. John M. Garst

is a rising young school teacher (then not quite twenty-one years old) a graduate of Jefferson Township High School and also the Montgomery County Normal School. On his mother's side he is a direct descendant, five generations back, of Frederick Holler the ruling Bishop nearly one hundred years ago. June 6, 1917, Howard O. Stebbins with his wife, Emma Stebbins, (nee Shew) and Abraham George with his wife, Amelia George, (nee Leis), were elected deacons. At a council held March 7, 1918, M. E. Book, a deacon, with his wife, Ella Book (nee Beaver), moved in from Iowa, and was received by letter. At this same council the time of the Presiding Elders expiring, Jesse O. Garst was elected elder in charge of the church for the next two years. The present official board consists of three ministers and eight deacons. Though holding his membership here, John M. Garst, with his wife, Naomi V. Garst (nee Beery) took up student duties, September 9, 1919, at Manchester College. November 27, 1919, M. E. Book, a deacon, received his letter, moving to Trotwood.

Thus briefly is chronicled the history of the oldest church in the Miami Valley. Many of its members at present are young people and most live near the church house. Elder George Holler was a strong exponent of but one central point for preaching. His long rule left this impress on this congregation. Lower Miami has had but one house of worship all these years. The first as well as the present house was built on the same plat of ground at the intersection of the County Infirmary road and Germantown pike, being two and one-half miles southwest of the Soldiers' Home. Within a radius of one mile and a half of the church house in almost any direction, the land is mostly owned and resided on by members of the church. Within this sacred circle the majority of the one hundred and twenty-five members of Lower Miami Church dwell. In later years spasmodic preaching efforts have been made at Liberty, The Soldiers' Home, Miamisburg, and Montgomery County Infirmary all within her territory, but without definite results. The Infirmary and Soldiers' Home territory have recently been given to the Bear Creek Church. Near the old church she reigns supreme, an average attendance at Sunday school of one hundred. Further to the east, the north and the west are seen the offspring of the past century's endeavor in the populous churches located in these directions. To the south lies untouched territory for a new century of achievement for the Lower Miami Church.



(2)

Bear Creek

THIS was part of the Lower Miami Church. It was one of the four into which that church was divided on October 18, 1811. At that time it included the upper western half of Jefferson and the eastern part of Jackson Townships, and the spur to the northeast. This spur of territory grew and grew until it reached the City of Dayton on the east and Wolf Creek on the north, as far west as the Union road. Thence an irregular and changing line to the Dayton and Western pike. In 1868 the line became fixed. At which time the membership may have numbered fifty. Elder David Bowman, Sr., was given charge in 1811, with Henry Metzger as a helper in the ministry. Leonard Wolf, Joseph Cripe, John Metzger and Philip Shank were the deacons. They were mostly Pennsylvania Dutch and that was their language. Elder Bowman presided until his death April 20, 1860, aged eighty-five years. He was a strong man in every way. He was born in Maryland, March 30, 1775 and came to Warren County, Ohio, and settled on the Little Miami, near Stonelick in 1796, where he was elected deacon in 1798 and to the ministry in 1800. At the beginning of the century he moved to the Great Miami Country near the mouth of Bear Creek and became a member of the Lower Miami Church at its organization in 1805, being forwarded to the second degree of the ministry at that time. His father, John Bowman, was deacon in the church with a very helpful deaconess as a wife. After her death in the east he came west and lived with his children and in the third decade of the nineteenth century was laid to rest in Indiana. Among their descendants are more than fifty preachers and scores of deacons in our own brotherhood.

David Bowman, Jr., youngest son of the Senior Bowman, was married to Catherine Bowser. They had two sons in the ministry: John J. and Benjamin. He presided over the church from 1860 to 1879. David Brumbaugh, son-in-law of the Senior Bowman, presided

one year. He, then, withdrew with a company of brethren and sisters and was thus one year in advance of the general Old Order withdrawal of 1881. They were received into the Old Order Communion at that time. He had taught school and lived to a ripe old age. Elder Isaac Bright was elected in 1849 at the same time of Elder David Brumbaugh and presided from 1880 to his death in 1889, assisted by Elder John Smith until 1886. Then Elder John Bowman, a grandson of Elder D. Bowman, Sr., assisted him.

After Elder Bright's death, Elder Smith was given charge of the church from 1889 to 1899, when Elder John W. Beeghly presided with marked ability until the present with the exception of one year when he was in Florida. Elder Josiah Eby presided that year. These were all descendants of the Deacon John Bowman, except Elder Isaac Bright and he was a cousin. Later another Elder, Parker Filbrun, ordained in 1916, has become quite useful in the church. He is a great, great, grandson of the Senior Bishop. Thus for over a century this church has been under the supervision of the Bowman family. This caused it to be known to many for a number of years as the "Bowman Church." Other ministers who assisted and lived here, were Elder Henry Metzger, who came from Pennsylvania in 1811 and died about 1859 or 60, Elder Peter Nead who lived here, taught school and preached when he came from Virginia in 1848. David Ullery, Gotleip Keller, George Sala and Conrad Brumbaugh all came from Indiana, and save the last, all moved back to Indiana again. George Sala was born in Miami County, Ohio, taught school in Ohio and Indiana, and was elected to the ministry before his marriage, preached in several churches during his career in Indiana and in this church from 1860-64. He did much to build up the Prairie Church, Indiana. He died July 8, 1895, aged sixty-three years.

Elder Jacob Garber was elected in 1863 and moved to Wolf Creek in 1867. Elder George Garver, a deacon, moved here in 1869, was elected to the ministry in 1870, and moved back into the Lower Stillwater Church in 1872. Nicholas Brubaker came as a minister in 1871, and died March 3, 1878. He had served in the ministry with much acceptance for twenty-two years. Elder Isaac Hyer moved here in 1873 and died near the time that Brother Brubaker did. Elder George Miller who served as a deacon for years was called to the ministry in 1875. He went with the Old Orders. March 25, 1880, J. W.



Bear Creek Church (New House).



Bear Creek Church (Old House).

Fitzgerald, a minister, who became very active in this church for a few years, moved here from Darke County. He was born in Scott County, Kentucky, in 1839. He was called to the ministry in West Virginia in 1869. His family lineage was quite prominent, as a relationship could be traced to Lord Fitzgerald of Ireland. The spirit of leadership was doubtless inherited, as he easily became the leader of the Progressive element in the Bear Creek Church, which culminated in his withdrawal, taking a number of the members with him into the Progressive fold. He was probably the first preacher assisted to any extent financially in this church.

David Oliver was elected to the ministry in 1882 and died in 1904. Christian Detwiler served a short time in the early 80's. Daniel M. Garver was elected to the ministry in 1884 and moved to Lower Twin in 1889. John W. Beeghly was elected to the ministry in 1887 and Josiah Eby in 1889. Henry Eby came in 1907 to his boyhood's church as a minister and was ordained here in 1911. His second wife is a daughter of Elder Jacob Garber. She is mother also to Parker Filbrun, who was elected to the ministry in 1909. Granville Minnich with his wife, Sarah Neher Minnich, (nee Shellaberger) was a minister in this church before the Trotwood organization. In 1898 William Swinger with his wife, Ester E. Swinger, (nee Stoner) was elected to the ministry here and became part of the Trotwood Church. Earl Neff with his wife, Ada Neff, (nee Eby) was elected to the ministry in 1906 and gave promise of much usefulness, went to one of our mission points and did well. Ivan Erbaugh with his wife, Della Erbaugh, (nee Shank) was elected to the ministry in 1916, is now in Bethany Bible School. Elder Cyrus Bantz moved in to this church in 1916 and A. W. Oren was here awhile. These latter two were elected to the ministry in Tennessee. Alva Richards with his wife, Clara Richards, (nee Sharp) was elected to the ministry September 2, 1919.

Many of the above served as deacons. The following also served in that important office: John Metzger, Christian Shively, Leonard Wolf, John Forney, John Brumbaugh, 1849, Samuel Arnold, 1852, with his wife, Hannah Arnold, (nee Wolf), Benjamin Metzger, 1860, with his wife, Anna Metzger, (nee Trissel), John Beeghly, 1863, with his wife, Susan Beeghly, (nee Garber), David Shively, Newton Klepinger, 1877, with his wife, Sarah Klepinger, (nee Wolf), Joseph Beeghly, 1881, with his wife, Sarah Beeghly, (nee Miller), Ben-

jamin Shock, 1883, with his wife, Rhoda Shock, (nee Wineland), Samuel Erbaugh, 1882, with his wife, Barbara Erbaugh, (nee Bookwalter), Noah Eby, with his wives, Elizabeth and Sarah Eby, (nee Vaniman and Brumbaugh), Daniel Vaniman, 1887, with his wife, Laura Vaniman, (nee Bookwalter), Joseph Haines, 1886, with his wife, Mary Haines, (nee Pfeifer), Peter Neff, 1898, with his wife, Sarah Neff, (nee Cripe), Emanuel Blosser, 1880, with his wife, Elizabeth Blosser, (nee Culp), John Blessing, 1891, Samuel Vaniman, 1898, with his wives, Alice and Laura Vaniman, (nee Wogoman and Minnich), William Gilbert, 1882, with his wife, Saloma Gilbert, (nee Priser), Albert Teeter, 1911, John Koons, 1911, with his wife, Hettie Koons, (nee Garber), William Furry, 1912, with his wife, Blanche Furry, (nee Stull), Noah Mowry, 1913, with his wife, Ella Nora Mowry, (nee Hay), Aaron Lentz, 1906, with his wife, Laura Lentz, (nee Erbaugh), Clem Heck, 1918, with his wife, Ada Heck, (nee Heeter), and Joseph Long 1918, with his wife, Mary Long, (nee Orth).

The first house of worship was built in 1838 on Little Bear Creek. This was superseded by a house with a basement, the first one in the Miami Valley. This was built in 1859. Elder John Smith preached the last sermon in this house March 17, 1909. Elder Jacob Garber's funeral was the last funeral held in it. Thus the body of one of the main builders was carried in the church house fifty years after its erection and but a few days before it was dismantled. The "basement" and "backs to seats" questions perplexed the church considerably at this time. Many felt they were departures from the simplicity of the gospel. This was replaced by the present modern edifice dedicated May 1910, costing about \$11,000.

This church also assisted the Wolf Creek Church in holding meetings in the New Lebanon house from the 50's to the 80's. It also helped to hold services at Stillwater Junction since the 80's. Its territory was never large, not being over ten miles in any direction. The preaching was nearly altogether in the German language until 1850. Then there was a gradual decline until its final disuse about 1880. Some of the most devoted thought it a serious departure to use the English. This church was the childhood home of Elders John Metzger, Daniel Vaniman, Daniel P. Shively, and hosts of others. The Sunday school has an average attendance of one hundred and eighteen and the church numbers one hundred and fifty-five members.



(3)

Lower Stillwater

THIS is one of the four churches formed out of the original Lower Miami by the Virginia Committee, October 18, 1811. Many of its members had been charter members of the original organizations in 1805, such as the Millers, Bowers, Cripes, Ullerys, Wagners, Wolfs, etc. These with others arriving in the intervening time formed a membership of about fifty. The southern and western boundaries originally were the Dayton and Western turnpike and the Union road, but the Metzgers, Shivelys, Ulrichs (Ullerys) and Cripes, in the southern part of the territory were affiliated more with the Bear Creek territory and so were ceded to that church. It will be remembered that there were no such direct highways as now nor commodious church houses to form community centers.

These sturdy "Frankstowners" from Pennsylvania were somewhat "clannish" and "held together" in forming new settlements. They were of a hardy race and ready for any "big job" when it came to physical achievements. The hospitable and comfortable homes they carved out of the huge forest trees "by hand" were monuments to their skill and untiring labor. Some of these houses are still remembered with the immense "girders" supporting the second floors which were fitted up for meeting services or "versammlung" assembly, "together coming." To these meetings they came on foot or horse back, often riding double. The brethren wore the low crowned broad brimmed beaver felt hats of those days. The sisters were clad in garments of somber hues begotten of their surroundings.

The busy housewives largely supplied the clothing from the backs of the sheep and flax from the fields, all "home-spun" and "hand-made." Their devotions in German songs were from "Psaltern-phiel" and largely in Minor Keys, but their devotion went up from devoted hearts in such assemblies. Strange to think that after a quarter century of toil in clearing up farms the "wanderlust" should have again



Lower Stillwater Church.

seized this people. But an exodus began in 1828 when Elder Daniel Cripe and others emigrated to northern Indiana, Elder Cripe being the first settler to turn a furrow on Elkhart Prairie. The same year a company of Ullerys and Shivelys settled along Wild Cat and Deer Creek, Indiana. John Metzger went with another company in 1834 to the same region. The last general movement to Indiana was about 1852 when other Shivelys, Bowsers, and Myers went to Miami County, Indiana, settling on Pipe Creek. Among them as boys went Elder D. P. Shively and Daniel Bowser. The names of these pioneers from Ohio are still perpetuated in the western regions. May their virtues be emulated as well.

The south line of Lower Stillwater was finally established along the line of the Pennsylvania Railroad from Trotwood, south-east to what is now called Gettysburg Avenue; thence south a half mile, and east to Miami River. This detour was made to include the lands of an early settler who needs more than passing mention. Upon a marble slab erected in the family cemetery on this farm this inscription appears:

“Daniel Miller, Sr.

Emigrated from Huntingdon County, Pennsylvania, 1804, to this place where he died January 24, 1849.

Aged 83 years, 8 Months, 19 Days.”

His wife, Susan, was a sister of Elder David Bowman, Sr. She died December 10, 1851. When they landed at Dayton its oldest house had been built eight years. They made their way up Wolf Creek Valley by the men going ahead and cutting away trees and vines for passage and taking possession of Section 30, three miles west of Dayton, but now adjoining the corporation. The encroachment of the city caused the removal of their remains to Fort McKinley, where their monuments now stand.

They raised to maturity four sons, namely: Benjamin, (Elizabeth Bowser), Daniel, (Susan Oliver), John, (Anna Wingart Sollenberger), Joseph, (Catherine Funderburg), and seven daughters: Mary, who married Samuel Ullery and died leaving a daughter, Susan, who married David Beeghly. Elizabeth married Moses Shoup of Beaver Creek Church, Susan married Joseph Etter, Esther married Isaac Long, Margaret married Abraham Denlinger, Sr., Catherine married Jacob Wolf, Sarah married John Denlinger, Sr. The “wanderlust” of Daniel

Miller's family seems to have been satisfied when he located in this goodly land, as is evidenced by the completeness with which his numerous posterity have possessed the present lower Wolf Creek Valley. Emigration had no charms for them. They have quite a list of ministers and deacons in their progeny. The Annual Meeting of 1884 was held on their farm—Miller's Crossing.

Elder Jehu or John Burkett was the first elder of Lower Stillwater, assisted by David Ulrich. Elder Burkett came from North Carolina in 1809 and located just north of the present village of Trotwood, and is buried in a now neglected cemetery on land once owned by him. Of his family one son, John, went to northern Indiana and located five miles northwest of Goshen, becoming ancestor of the Burketts of that region. He was succeeded by Elder Joseph Garber, the youngest of a family of five preachers: Martin, Samuel, Daniel, and Abraham. In 1814 the Hyres from North Carolina located here and have given several ministers to the brotherhood, among whom was Isaac Hyre, who was elected to the deaconship in 1852 and to the ministry in 1860 moving to Dayton in 1873. In 1826 David Wampler, deacon, of Maryland but later of Stark County, Ohio, located here and was followed next year by his son, Philip, who located on Stillwater bottoms and later was elected to the ministry and eldership. In 1850 Elder Peter Nead located near the present Happy Corner Church. He soon became the Presiding Elder continuing till his death in 1877. Elder Abraham Flory then presided until his connection in 1881 with the Old Order movement. From this time Elder John Smith presided until his resignation in 1901. Elder L. A. Bookwalter was then chosen as Bishop continuing until the present time with the exception of a short interval occupied by B. F. Honeyman in 1915-16.

The following ministers also served the church. Elder Jacob Wolf, born and reared on Wolf Creek and elected to the deaconship in 1835, to the ministry in 1840. He was ordained in 1850 and died in 1859. Elder Israel Brower came from Lower Twin in 1868 and moved to Lower Miami in 1872. He was known as the weeping preacher. Samuel Kinsey, his wife, Barbara, daughter of Elder Peter Nead, was a deacon for a number of years, hymn writer, editor of *Vindicator*, (monthly paper contending for the old paths and order, and which afterward became the organ of the Old Order Church). He was elected to the ministry in 1870. George Garver came as a

minister in 1872 and was ordained in 1881, serving till his death, April 29, 1889. William Klepinger, deacon in 1863, was elected to the ministry in 1881, ordained in 1892, and died March 12, 1910. Samuel Hoover was elected to the ministry August 16, 1882, and transferred to the West Dayton Church in 1889. Alfred Klepinger was elected to the ministry in 1898 and ordained in 1909. W. W. Barnhart was elected to the ministry in November, 1892. His wife, Emma, was a daughter of Elder John Smith. Elder David Stutsman came from East Dayton Church and served here during several intermissions, changing his membership but not his location. A. W. Oren came here in 1903. He is faithful in his calling, and was ordained in 1912. Elder C. M. Bantz was here a while. Daniel J. Wampler was elected to the ministry in 1898 and soon went to North Manchester and then to other churches, landing in Idaho where he is earnestly at work. Others who have served faithfully here in later years are: Harvey Miller, Joseph Free, B. F. Honeyman and Hugh L. Cloppert.

The following deacons served here: Leonard Wolf became a deacon in 1803, Benjamin Miller, Samuel Buterbaugh, William Stoner, Daniel Miller, John Denlinger, David Cripe, Moses Ullery, Henry Klepinger, Moses Miller, Abraham Sanger, David Miller, Henry Stoner, George Mumma, A. W. Shafer, George F. Royer, Frank Etter, O. C. Denlinger, I. C. Whitehead, Harvey Engle and Ora Diehl.

This congregation seems to have been the first to erect a house of worship in the Miami Valley. It was built of logs in 1818 and tradition relates, located on Section 2, Madison township, near the present crossing of Ohio Electric and C. H. & D. Railroad. However, Deed Book M. Page 435 records of Montgomery County, states that on October 7, 1828, Adam Rodabaugh and his wife, Susanna, for the sum of \$10.00 "lawful money in hand paid" sold and conveyed to William Brombaugh, David Wampler, Jacob Waybright, John Ehrstine, Samuel Buterbaugh and Jacob Studybaker, Trustees of the German Baptist Church, two acres of ground, the boundaries of which began and ended at a certain "Myry Spring." This was in Southeast quarter, Section 12, about a mile east of the traditional first church. Here a frame house was erected later, and about 1857 replaced by one of brick. This burned when about ready for occupancy. Then a new location was sought. John Denlinger, Abraham Miller, Daniel Miller, Joseph Miller, David Ocks and John Smith, as trustees, conveyed the above two

acres by the "Myry Spring" to Jacob B. Wolf for \$500, on February 25, 1859. This seems to have proved a good investment.

The new location which had been made and church erected is the site of the present Fort McKinley Church, for which land the above named trustees received a deed from Jacob H. Mumma and his wife, Susan, April 17, 1860. Attest: L. R. Pfoutz, J. P. With the locating of Elder Peter Nead in the upper part of the district came interest in another house of worship. Deed book B 4, Page 446 states that July 15, 1853, Jacob Spitler and Susan Spitler for the sum of \$1 in hand paid by the Old Dunkard Baptist Church, have bargained and sold and by these presents do grant, bargain, sell and convey unto said Church for their sole use, accommodation, satisfaction, convenience and enjoyment, three-fourths of an acre of ground, etc. Here a brick church was built and became designated as the Upper house; later, Happy Corner. This was demolished by windstorm in 1875, and a large new frame replaced it the same year. The building committee were: S. W. Hoover, Samuel Kinsey, David Royer, Aaron Ullery, Martin Miller and Jacob Kinsey. Elias Lutz, of Taylorsburg, was contractor. In 1896 a basement was added, and later, modern improvements have been made until the old style model 44 x 74 has become the present convenient Happy Corner House of Lower Stillwater Church. In 1888 Sunday school began in this church with Elders John Smith and L. A. Bookwalter as first superintendents.

At a special council April 3, 1889, that part of the territory and membership in and near Dayton were relinquished to become part of the West Dayton Church soon to be organized. At a special council April 13, 1898, a deed was read from Sister Sidney Pfoutz conveying three-fourths acre of land at Trotwood for the erection of a Brethren church. Stipulation of two years time for raising funds for building was made and reversion of title in case of failure. This church was built in 1899. This led to a further relinquishment of territory and members and the organization of the Trotwood Church.

Services continued to alternate between Upper House and Lower House, or "Happy Corner" and "Poor Hook." The growing community around Fort McKinley requiring more direct attention, a petition was presented to council in the spring of 1911 praying for a separate organization. The request was granted and the organization of Fort McKinley Church resulted. August 14, 1918, Jesse E. Bookwalter,

son of Elder L. A. Bookwalter, and Harley J. Brooks were elected to the ministry. They are attending Manchester College. Now after an organization of over one hundred years, relinquishing much of her original territory for the good of others, Lower Stillwater lives, in 1919, with a membership of one hundred and twenty and a live Sunday school with an average attendance of eighty-four, and four ministers, two elders, and five deacons. A field of opportunity is at her door.



(4)

Trotwood

THE Trotwood Church, six miles northwest of Dayton, Ohio, embraces the village of Trotwood and nine square miles of contiguous territory. It is three miles square, with a spur on the southeast. It is approximately the center of Madison township, and with the entire township was in a large part, if not the major part, settled by Brethren who came from Pennsylvania between the years 1802 and 1812. These early settlers largely used the Pennsylvania Dutch language.

A grist mill was completed here in 1826 by Amos Higgins. Higgins Station was established in 1853. A business house was built by L. R. Foutz in 1854, a blacksmith shop was opened and the village of Trotwood sprang into existence. Members moved in to engage in business, others to live a retired life, but there was no Brethren church in the township. There were houses just across the line in each of the adjoining townships so the members and citizens of Trotwood felt impressed to have a church house of their own. The thought or wish was father to the deed, and in 1899 the Trotwood house was built. This was improved and enlarged in 1906 and again in 1912.

This house was under the control of the Lower Stillwater Church but was largely built by a popular subscription of the members and friends who live in and about Trotwood. The cause prospered from



Trotwood Church.

the beginning. The Sunday school flourished, and the meetings grew in size and interest. A desire for a separate organization was manifested. Three churches centered in the village, the Lower Stillwater, Wolf Creek and Bear Creek. All consented to organize a new district and on March 28, 1906, the Trotwood Church began with one hundred and twenty members. Elder John Calvin Bright was chairman of the meeting, John G. Kuns, secretary. Elders present were Jesse Stutsman, Levi Bookwalter, Samuel Horning, George Erbaugh, John W. Beeghly and Alfred Klepinger. Elder John Smith was chosen Presiding Elder, John G. Kuns, secretary, Samuel Vaniman, treasurer, Jacob Kuns, Grant Stoner and A. W. Shafer, trustees.

The ministers residing in the territory of the church were Elder John Smith, Granville Minnich and William Swinger. The deacons were William Mumma, with his wife, Martha Garber Mumma, (nee Kinsel), A. W. Shafer with his wife, Mary Shafer, (nee Heckman), Samuel Vaniman with his wife, Alice Vaniman, (nee Wogoman), and Joseph Haines with his wife, Mary Haines (nee Pfeifer). Elder Smith accepted the oversight of the church for one year, but later by consent of the church, called Elder L. A. Bookwalter to assist him. Elder Bookwalter was chosen in 1907 to preside over the church and was continued each year until 1909, when Elder D. M. Garver of the Lower Twin congregation located in Trotwood by the unanimous request of the church. He was then and every year since named as their Presiding Elder. Elder C. M. Bantz came in 1905 from Tennessee and labored faithfully, moving into the vicinity of Bear Creek Church in 1916. Granville Minnich lived here from 1900 to 1909 and again from 1915 to 1917. William Swinger was ordained here November 21, 1914. Norman Conover with his wife, Artie Conover, (nee Sollenberger) was elected to the ministry September 27, 1911, advanced March 25, 1914 and shortly after located at Circleville Ohio, as a missionary. July 21, 1908, Oran Whitehead, with his wife, Bertha Whitehead, (nee Eby) and Thomas Karns, with his wife, Dora Karns, (nee Bowman) were elected deacons. Elder Emanuel Shank became a member of this church in 1917 and Charles Neff, a deacon, came also. Frank Eby was elected to the ministry here September 24, 1919.

The Trotwood Church is alive to the various interests of the Brotherhood. She has at times given more to our missionary contribution at our Annual Conference than other churches. She has



Ft. McKinley Church (Old House).



Ft. McKinley Church (New House).

arranged to support in the Foreign Field, Sister Elizabeth Overholtzer, (nee Weybright), one of her own children. Elder D. M. Garver was chosen pastor in 1918. The Sunday school has an average attendance of one hundred and nineteen and the church numbers one hundred and seventy-five members.



(5)

Ft. McKinley

THIS church is part of the earliest settlement and first church on the Great Miami, the Lower Miami Church. When it was divided in 1811, this part was called Lower Stillwater, and now a modern name, after the village, and further back to the latest of the Ohio martyred presidents. Some of the charter members of the new organization had parents in the former charter and grandparents in the older charter list. Deacon Leonard Wolf, of the first church had a son, Elder Jacob Wolf of the second, and he, a great granddaughter in this organization, H. W. Holler's wife. This church borders on the northwest limits of Dayton. It reaches to the borders of Trotwood, Lower Stillwater and Middle District. It is in fact the southern part of the old Lower Stillwater Church. It was granted to the resident members by a petition to said church. On March 9, 1911, this church was organized. Elder D. M. Garver was chairman and Elder J. W. Beeghly, secretary. Elder John Smith who had been a lifelong member and had presided over this old church for more than a score of years, was present.

They chose Ft. McKinley as the name of this church. Elder Alfred Klepinger was chosen for Presiding Elder for one year. He is of the Bowman descent and has been re-elected each year up to December 11, 1918, since when Elder D. M. Garver presides. George F. Mumma was elected secretary. Elder David C. Stutsman had his membership in this church and is still an active worker. On March 23, 1911, W. J. Keller and H. W. Holler were elected deacons. September 27, 1911

Samuel Bowser, with his wife, Laura Bowser, (nee Vance) was elected deacon. On July 10, 1912, Jesse Coy, with his wife, Daisy Coy, (nee Ginaven) was elected deacon, and H. W. Holler, to the ministry, January 10, 1912. Henry Klepinger, with his wife, Elizabeth Klepinger, (nee Miller) and David S. Miller, with his wife, Elizabeth Miller, (nee Garber) had been in the deacon's service for years in this vicinity but both of these deacons died prior to organization. George F. Mumma who was elected October 23, 1907, was the only deacon at that time. His wife was Sarah E. Denlinger. In 1913 the old church house was taken down and a most convenient and commodious temple erected the same year, on the same site at a cost of \$14,000, with a seating capacity of six hundred. Elder John Smith conducted the last service in the old house, himself and two others being the sole survivors of the dedicatory service by Peter Nead, October, 1857. On December 10, 1913, H. W. Holler was advanced in the ministry. On September 29, 1914, W. J. Keller was elected to the ministry. On March 10, 1915, Ora Diehl, with his wife, Susie Diehl, (nee Beeghly) was elected to the deaconship but later moved to Lower Stillwater Church. The following have moved into this church territory since the organization: two ministers, Earl C. Neff and Hugh L. Cloppert, also the following deacons, Ora W. Whitehead, with his wife, Bertha Whitehead, (nee Eby), J. Peter Neff, with his wife, Sarah Neff, (nee Cripe), Jesse E. Albert, with his wife, Katie Albert (nee Wogoman). The Sunday school has an average attendance of eighty-four and the church now numbers one hundred and forty-five members.



(6)

Wolf Creek

THE Wolf Creek Church includes the northwestern part of Montgomery and the northeastern part of Preble counties. In its final form from 1860 till its division into two churches it included territory of about ten miles north and south and twelve miles east and

west. Its first members bought the land from the Government. The Cripes, Kuns, and Florys were a part of the Lower Miami Church organization in 1805. On October 18, 1811 this church was set to itself by the Virginia Conference and at that time embraced all the territory north of the Dayton and Eaton road and west of Stillwater and Union road. The membership mostly resided in the west half of Madison Township with a few in Perry and Randolph townships. In time a large part of Madison was given to Bear Creek and Lower Stillwater churches, and on the west the territory of Perry was nearly all given to Wolf Creek Church, and that of Clay Township the southern half reaching out to Twin in the northern part of Preble County.

The church was under the care of Elder Daniel Cripe from the organization in 1811 to 1828. He was assisted by D. Ulrich and Jacob Shively in the ministry, and two of his brothers in the deaconship, and Martin Weybright and Joseph Flory. Emanuel Flory presided from 1828 to 1830. Michael Landis from 1830 to 1833. David Bowman, Sr., from 1833 to 1836, Samuel Pfoutz from 1836 to 1843, Christian Arnold from 1843 to 1855, all these preached in the German language mostly. Abraham Erbaugh from 1855 to 1872, Joel Wogoman from 1872 to 1878, preaching in both languages; Samuel Garber from 1878 to 1881; Jacob Garber from 1881 to 1897; John Calvin Bright from 1897 to 1910.

The following brethren also lived and preached here: Elder Samuel Murray elected here in 1843, moved to Indiana in 1851; Samuel Bock in 1855 to 1865, moved to Indiana; Stephen Miller in the 60's, moved to Kansas; Ezra Gilbert came from Maryland in the 60's and moved to Preble County, Ohio; John Wrightsman moved here from Tennessee during the Civil War and died a few years later; John Kimmel, with his wife, Mary Kimmel, (nee Miller), a deacon, elected to the ministry in 1872 and in 1881 went with the Old Orders; Henry Garber, with his wife, Abba Garber, (nee Arnold), was elected to the ministry 1879 and in 1881 went with the Old Orders. Conrad Brumbaugh, 1879-1881. He had long labored in the ministry in Indiana. He went with the Old Orders. Simon Mikesell 1880 to 1882 went with the Progressives. Samuel Horning, with his wife, Anna Horning, (nee Eversole) and George Erbaugh, his wife, Mary Ann Erbaugh, (nee Hay) 1882 until the division of territory. They were ordained in 1901. J. Homer Bright was called to the ministry

at the same time. Brethren J. W. Fidler, his wife, Ollie Fidler, (nee Mishler) and S. A. Blessing, his wife, Anna Blessing, (nee Klepinger) were ministers in the second degree in 1904. Brother Calvin McNelly who formerly resided here moved back in 1905; he then shortly joined the United Brethren. Brother Fidler was ordained in 1907. Brethren Joseph P. Robbins, his wife, Amanda Robbins, (nee Myers) and Noah Beery, his wife, Eliza Beery, (nee Bowman) were elected in 1908. All of the above served in the deacon's office save the last six.



Wolf Creek Church (Old House).

The following brethren served in the deaconship: Martin Weybright, John Cripe, Joseph Cripe, Joseph Flory, David Saylor, Christian Kinsey, (first deacon in Wolf Creek) Jacob Musselman, John Arnold, Henry Heeter, his wife, Hannah Heeter, (nee Vaniman), Joseph Arnold, John Ruse, his wife, Elizabeth Ruse, (nee Kuntz), David Hull, his wife, Mary Hull, (nee Crull), Jacob Kinsey, Abraham, Graybill, Isaac Erbaugh, his wife, Margaret Erbaugh, (nee Bowser), David Kimmel, John Kimmel, his wife, Mary Kimmel, (nee Miller), Daniel Kreider, Hiram Whiting, his wife, Elizabeth Whiting, (nee Grossnickle), A. P. Erbaugh, his wife, Sarah Erbaugh, (nee Martin), Jacob Kimmel, his wives, Nancy Kimmel and Sarah Kim-

mel, (nee Garber and Ditmer), Emanuel Brumbaugh, his wife, Hettie Brumbaugh, (nee Shively,) William Gilbert, his wife, Saloma Gilbert, (nee Priser), Noah Eby, his wife, Elizabeth Eby, (nee Vaniman), Henry Stoner, his wife, Sarah Stoner (nee Hyer), Daniel Kinsel, his wives, Elizabeth and Elizabeth Kinsel, (nee Brumbaugh and Dafler,) S. A. Erbaugh, his wife, Barbara Erbaugh, (nee Bookwalter), Samuel B. Garber, his wife, Laura Garber, (nee Eversole), George Petry, Amza Hay, his wife, Dora Hay, (nee Wrightman), Chester Cooper, his wife, Abba Cooper, (nee Garber,) Monroe Snider, his wife, Rebecca Snider, (nee Durnbaugh) and Robert Wolford, his wife, Mary Wolford, (nee Bucklew).

John Arnold was elected to the ministry in 1832, but as he could not read he asked to be excused and said he was willing to serve in the deaconship. This was granted in 1836 when his brother, Squire C. Arnold, was elected to the ministry. Elder David Bowman, Sr., was the only non-resident elder.

This church suffered considerably from divisions. In 1831 to 1833 Elder Michael Landis with some ministers of the nearby churches caused a division. Landis came from eastern Pennsylvania as an ordained elder. He was baptized in 1819, elected in 1822 and ordained in 1826.

The later division was the Old Order Brethren of which as well as of the former there is a separate chapter. Their leader lived here.

The first extended series of meetings were held February 19-26, 1882 by Elder James Quinter. Sound doctrine that could not be refuted was preached in demonstration of the Spirit and in power, uniting the members together with the bond of perfectness so necessary after witnessing the Old Order trouble of the previous year and anticipating the Progressive development. It was a most successful meeting. In 1886 the first Sunday school in this church was organized. In the same year the church unanimously concluded to go back to the single mode of feet-washing and the Lord's Supper on the table, according to the example and teaching of the Master and the inspired pattern in that "Upper Chamber."

For the first twenty-five years the meetings were held in the houses and barns and forests. In 1837 the first meeting house was built in the center of the district. This was enlarged in 1856 with kitchen attachment. In 1870 this was superseded by building the large meeting

house across the road. The Eversole house was built in 1872. In 1886 Wolf Creek and Salem Churches built a church in Arlington on the line between the two churches. Part of the Wolf Creek territory was ceded to Trotwood in 1904. In 1905 a house was purchased of the United Brethren in Brookville. The Wolf Creek Church now had four houses within a distance of eight miles all in the same longitude. As there were few members near the central house and the Brookville house only one and one-half miles away, sentiment began to grow toward a division of the district.

The Wolf Creek Church had now been in existence ninety-nine years, the first twenty-six years without a meeting house. And some of the families held meetings at their homes for twenty-five years longer. The most notable farm house built for such meetings still in existence is the old Hay Home, now owned by Greely Pfoutz, where the Annual Meeting of 1862, and the Special Meetings of 1835 and 1840 or 44, were held. (See picture of this house.)

The Wolf Creek Church agreed to separate and became two churches August 25, 1910. That the line between the two divisions, that the disposition of the four houses, and that everything be agreed to by two-thirds vote and that nothing be considered fully decided until everything was satisfactorily understood, were the basis upon which the work was undertaken. Each church was to have an equal right to the large central house for five years for communions, etc., unless mutually agreed to build sooner. Each had houses of worship and a corps of officers and soon met and organized for the new church. A most spiritual communion meeting was enjoyed in the fall of 1910 and, after ninety-nine years of earnest labor, her work was done and the children—Brookville and Eversole soon organized—took up the work and responsibilities with their mother's blessing and mantle resting peacefully upon them.



(7)

Brookville

THE Brookville Church was organized and named, November 2, 1910, with Elders Levi A. Bookwalter, chairman, and William Minnich, secretary. Presiding Elder, D. M. Garver, one year; Monroe Snider, secretary; Emanuel Brumbaugh, treasurer; one resident minister, Joseph P. Robbins; six deacons, Jacob Kimmel, Emanuel Brumbaugh, D. L. Kinsel, George Petry, Amza Hay, and Monroe Snider. November, 1911, Elder John Calvin Bright moved in by wish of the church who promised him a house, rent free, and some further support without his request. He presided over the church one year. Elder John W. Fidler moved here in the spring of 1912 and was chosen elder in November, which position he still holds by annual choice of the church. On August 28, 1912, Deacon Frank Palmer moved in. On same date Brother Reuben Boomershine was called to the ministry and Ezra Kimmel to the deaconship. I. C. Whitehead, deacon, came May 27, 1914. Omer Maphis was elected to the ministry August 25, 1914. He later took up the work at the Springfield mission.

In the fall of 1917 the church engaged Elder J. W. Fidler as pastor agreeing to give a liberal support. On May 24, 1911 two lots adjoining the old church lot were bought for the purpose of providing a place for the erection of a new church house. December 19, 1915, the new house was dedicated. Elder J. W. Lear of Illinois had charge of the services. The new house is modern in all its appointments, having an audience room (40x60), nine Sunday-school rooms, a gallery (18x40) besides other rooms and a well equipped basement. The building cost about \$14,000. On August 28, 1918 Ralph Hatton, his wife, Naomi Hatton, (nee Brumbaugh) and Ray Shank, his wife, Beulah Shank, (nee Kreider), were called to the ministry. The church numbers now (1919) two hundred and fifty members and has an average at-



Brookville Church.

tendance at Sunday school of one hundred and fifty-seven. The church is alert to its opportunities.



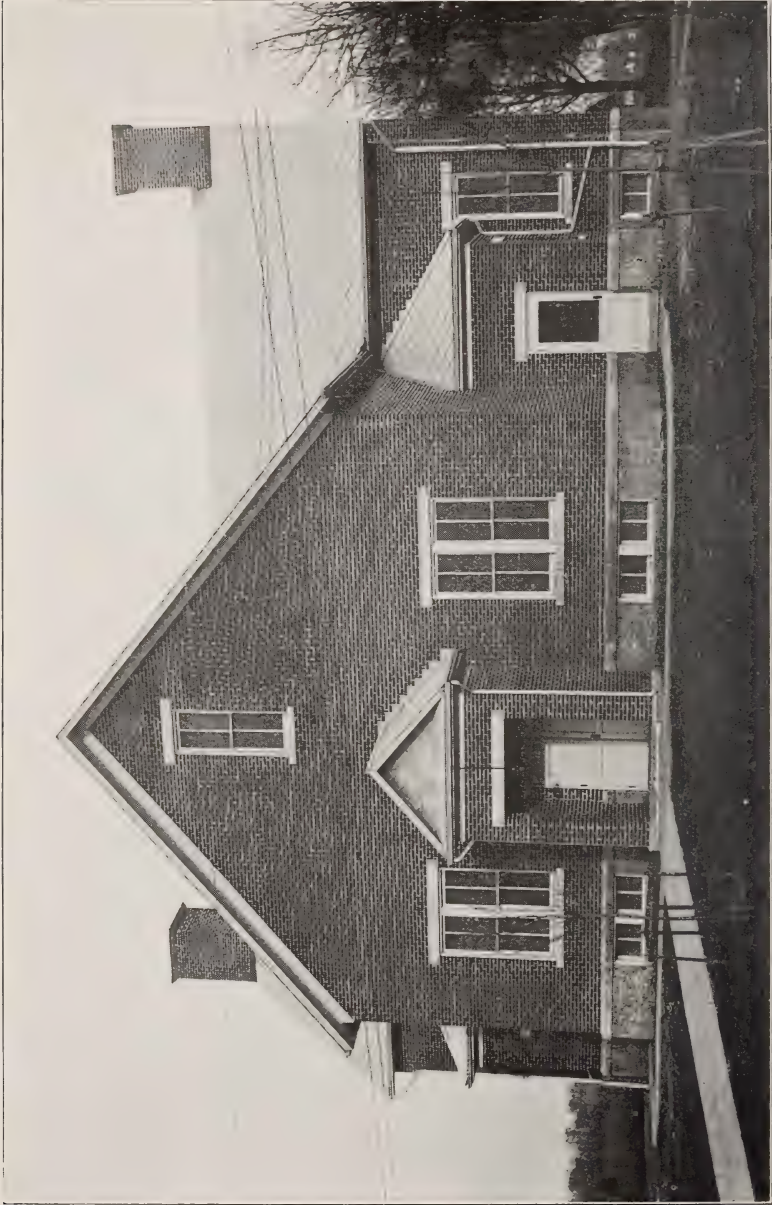
(8)

Eversole

THE Eversole Church was organized on the second Thursday of November, 1910, with Elder J. W. Beeghly, chairman, Charles Flory, secretary. Elder Samuel Horning, Presiding Elder for two years; Ambrose Landis, secretary; and Alger Erbaugh, treasurer. Other ministers were Elders George Erbaugh, John Calvin Bright, John J. Bowman, and Noah V. Beery. Deacons, Samuel B. Garber and Samuel Erbaugh. The territory is ten miles west of Dayton, north of the Dayton and Eaton pike. It embraces forty square miles of territory, one hundred and fifty-eight members, and the property valuation of the membership of \$178,000.

The Diehls, Hornings, Hepners, Wogomans, Gilberts, Eversoles, Erbaughs, Garbers, Prisers, Brumbaughs, Earnsts, Hulls, and Hays occupied this land for several decades. They formed a strong moral, spiritual, industrious base around which a strong body clustered. The members grew in numbers and strength. The Diehl family were members of the church all through its history of one hundred and twenty years. Jacob Diehl, Sr., was a member of the Lower Miami Church, which at its organization included this church. They and children were members of Wolf Creek Church and their children members of this church. The Bowmans and Vanimans were also among its members. A son of this church, J. Homer Bright, born, converted and called to the ministry here, has been active in missionary work in China since 1911. This church is now supporting him in the foreign field.

On April 27, 1911, John H. Root and Harvey A. Priser were elected to the deacon's office. On May 29, 1914, Ambrose Landis, his wife, Elizabeth Landis, (nee Teeter), was chosen to the deaconship. On August 27, 1914, John H. Root, his wife, Jennie Root (nee Bercaw) was elected to the ministry. On December 3, 1914, Carrie Diehl and



Eversole Church (New House).

Eli Garber, his wife, Altha Garber (nee Lowman) were elected deacons. On the same date the church excused Elder Horning from presiding. This was done at his own request, because of failing health. Elder William Minnich was chosen to serve two years. This was renewed two years later. On December 12, 1918, John H. Root was given the oversight. He had been ordained April 25, 1918, by Elders John Beeghly and Noah Erbaugh. This church united with the Brookville Church to dismantle the Wolf Creek house and each built in 1915. The Eversole house was taken down and a most convenient and comely



Eversole Church (Old House)

house erected at the cost of \$15,000. Elder Otho Winger preached the dedicatory sermon. Clarence Erbaugh, his wife, Clara Erbaugh (nee Horning) and Harvey A. Priser, his wife, Ida May Priser (nee Garst) were elected to the ministry and John Bowser, his wife, Mary Bowser, (nee Root) and Jesse Kreitzer, his wife, Bessie Kreitzer, (nee Utz) were chosen to the deaconship May 3, 1917. In December, 1919, Elder Noah Erbaugh moved here and Clarence Erbaugh soon went to Bethany Bible School.

The Eversole Church was so called from the fact that its houses have been built on the northwest corner of the farm of Abraham Eversole who donated the lots for the church house and cemetery and

who also aided in the erection of the first house in 1872. His posterity has ever since been largely identified with the membership and official work of the church, hence the new organization chose to be called the Eversole congregation. The Sunday school now averages eighty-nine. The church's territory has become a fruitful field.



(9)

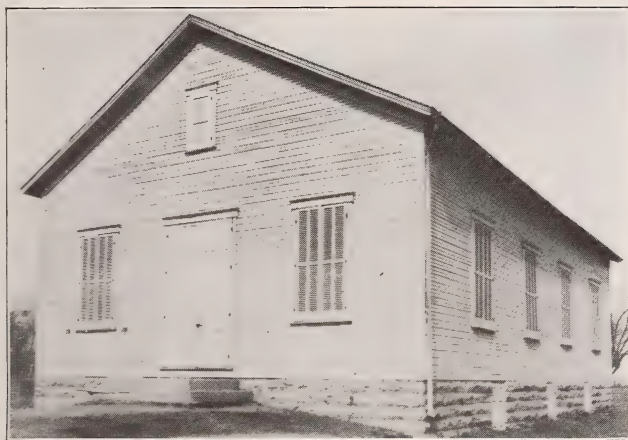
Beaver Creek

ZIMMERMANVILLE is on the Dayton and Xenia Pike two miles northwest of Alpha, where the Bellbrook and Fairfield road crosses it, making the only street. The town was named after Jacob Zimmerman who erected the first house at the southeast intersection of the above named roads. Diagonally across the pike on the northwest corner stands the present church edifice dedicated November 18, 1893. It is a frame structure (36x56) with a basement. The Brethren settled on Beaver Creek as early as 1805. The Siglers, Shoups and Coys were among the first settlers. The Coys came in 1800 and seem to be a permanent fixture in the community. The first church house (36x70) was built in 1843. Before that time services were held in private homes.

George Shoup was the first brother here, and Elder Sigler was the first Presiding Elder, serving from the organization of the church in 1812 until his death. Elder Moses Shoup then took charge and continued until the close of his life in 1880. Elder Shoup was born in Frederick County, Maryland, October 1, 1793. He came with his parents, George and Charlotte Shoup, to Greene County in 1805. He was married in 1818 to Elizabeth Miller. His wife died January 11, 1877. The church continues under the Shoup influence to this day. Daniel Shoup, a son of Bishop Shoup, was long a deacon in the church but later became a minister in the Old Order Church.

Nicholas Brubaker was a minister here from 1856 to 1868 when he moved to Illinois. He was quite able and helpful. His wife was a

daughter of Elder Shoup. The youngest daughter, Rebecca Ann Shoup, married B. F. Darst in 1860. He was a minister in the church but owing to certain hindrances preached somewhat periodically beginning in the seventies. He was genial and social in disposition, of good education, having spent two winters in his youth in the New Carlisle Academy. His father was Elder John Darst the first elder of the Lost Creek Church. He was born December 16, 1838, and died September, 1901. Another descendant of Elder Shoup is Elder Aaron Coy, who is a grandson. His wife was Diana Funderburg. He was elected a deacon in 1877, a minister in 1882 and ordained in 1892, and has been given



Beaver Creek Church.

charge of the church up to the present time. A daughter of Aaron Coy, Carrie, married A. D. Wenrick. He was elected to the ministry in 1903.

One of the early deacons of the church was Michael Folkerth. He was married to Anna Hall in 1802. They came from Maryland to Preble County, settling on Big Twin in 1817, but in 1832 moved east of Dayton and became members of Beaver Creek Church. He was a deacon in the church for many years. He died March 5, 1843. His daughter, Margaret, married Abraham Eversole of whom the Eversole kindred in the Eversole Church are of direct descent. Elder J. O. Garst is a great grandson of Folkerth. Anna Hall Folkerth long survived her husband. She was born in Frederick County, Maryland, April 9, 1787. She was a Quakeress by birth, but joined the church before she was

twenty-one. After the death of her first husband, she married John Jordan in 1847. She died December 31, 1872. John Jordan was a minister in the Beaver Creek Church. He was an earnest worker in the church about the time of the Civil War. He died in January, 1867.

During the war William and Daniel Roby who came as refugees from Virginia, and Elder John Lair who came from Tennessee assisted in preaching the Word. After the war David Bates and Henry Duncan were ministers, the former going with the Old Orders and the latter with the Progressives. E. B. Bagwell came in 1892 and went to the Hocking County Mission in 1898. David Stutsman in 1896 was elected and installed into the ministry here while living in the West Dayton Church. Its consent was later granted. Elder George Holler of the Lower Miami Church presided for some years after the death of Elder Shoup. Elder Jesse Stutsman of Ludlow Church also presided in the interim between Elders Holler and Coy. Peter Wrightsman came from Tennessee, during the war and later spent a number of years in Dayton and labored for the brethren here. Some of the deacons were: Moses Shoup, his wife, Elizabeth Shoup (nee Miller), Michael Folkerth, his wife, Anna Folkerth (nee Hall), John Stoneberger, Jacob Coy, his wife, A. Coy (nee Strine), Henry Shoup, his wife, Martha Shoup (nee Brubaker), Cornelius Zimmerman, his wife, Mary Zimmerman (nee Trubee), John Stauffer, his wife, Belle Stauffer (nee Miller), John Lambert, his wife, Emma Lambert (nee Moyer), Peter Miller, Matthias Custonborder, his wife, Eliza Custonborder (nee Davis), Frank Haverstick, his wife, Catherine Haverstick (nee Coy).

The membership of this church now numbers fifty-five. Elder Aaron Coy is the only minister here at present. His field is large.



(10)

East Dayton

THIS church was a part of the Beaver Creek Church. It embraces the City of Dayton, east of the Miami river and extends to the Greene County line. It claims the much larger part of the city.

The Brethren settled in Dayton in its early history, and large settlements of our people surrounded the city on nearly all sides. Many of the citizens are descendents of our people and often asked our ministers to preach for them. A lot was bought March 7, 1845. Soon the surrounding churches united and built a small quaint church on the corner of Jackson and Van Buren streets. It had two small rooms for the residence of a family. Here services were held every two weeks by the surrounding churches, each one taking a turn. This continued until Dr. Peter R. Wrightsman moved into the city about 1868 when services were held every Sunday. Elder Abraham Younce often preached here in the seventies, driving fifteen miles, the Dayton members paying his toll and feeding his horse. Elder James Quinter came a number of times during his residence at Covington. The Beaver Creek and Lower Miami Churches were very helpful until the division of the Brotherhood in 1881.

This church house became the center of contention after the division. The court decided after a most careful investigation that the property belonged to the church that remained with the conference.

The house was then sold and with the proceeds a new church 60x36 feet was built about 1892 in the eastern part of the city on the corner of May and Philadelphia streets. Here services have been regularly held morning and evening. The church in Dayton and that at Beaver Creek were more closely related now, and Elders Jesse Stutsman and Aaron Coy had full charge and directed the services. David Stutsman was chosen to the ministry.

In 1903 the East Dayton Church was organized with Elder L. A. Bookwalter in the chair and Elder D. S. Filbrun, Secretary. Elder



East Dayton Church.

Jacob Coppock was chosen elder and John Early, secretary. At this meeting it was decided that the newly organized church should be called "East Dayton." The first trustees were William L. Danner, John C. Early and David B. Davis. On May 4, 1904 David Stutsman was ordained an elder. He filled the appointments until 1906 when he placed his membership elsewhere. In 1904 Samuel Tippy, was installed in the deacon's office. His wife Jennie Tippy (nee Davis), was installed later. Prior to this, John Stauffer, a deacon, was a resident of this place.

In 1906 the church and property was placed in charge of the Mission Board of Southern Ohio and the appointments were filled by various ministers from the surrounding churches. Coppock continued as elder in charge until Josephus E. Barnhart took his place in 1908. In the same year John W. Fidler and wife moved to East Dayton and served them efficiently as pastor until 1912.

In 1909 Otto Willhoyte was chosen deacon and in 1911, William Netzley, a young minister, moved in but stayed less than a year. About 1912 D. M. Garver became the presiding officer. William Swinger of Trotwood usually filled the preaching appointments. In 1913 S. A. Blessing was made elder and pastor, doing acceptably most of the preaching until 1916. The next year J. A. R. Couser who had lived within the bounds of this church for a number of years, handed in his letter of membership. Although a minister he delights mostly in the service of song, in which he and his family are a great aid to this church, though not always able to be present on account of distance.

In 1916, Jesse O. Garst became elder and pastor of this church doing most of the preaching.

Dacie Baldwin came to this church as a Sunday-school worker in 1911, continuing her good work up to the present, exclusive of a short intermission from January to September, 1916. The year 1917 was the most prosperous numerically this church has ever enjoyed. Twenty-two were baptized, two reclaimed and twenty-two letters of membership received, thus doubling the membership of this church in one year. Some of the letters received were of members living awhile in the city without a church home. Most of these and the new recruits have become quite active. A fine class of young people is developing and an increasing attendance at Sunday school and church services is noticeable.

December 21, 1918, J. A. R. Couser was ordained, and his son, E. Friend Couser, who had felt a call to the ministry was installed in that office. Like his father he is especially gifted in song. While J. A. R. Couser and family reside in the territory of the Beaver Creek Church, by the consent of that church they hold their membership at East Dayton. At the same meeting, December 21, 1918, William Klinger with his wife, Mary Klinger (nee Ridenour), was installed in the deacon's office. William Landis, a deacon with his wife, Etta Landis (nee Shepherd), moved in from Michigan in 1918. Early in 1919, Monroe Snider, a deacon, and Elder Elmer Brumbaugh moved here. As noted before, the last three years, the East Dayton Church seems to have become rejuvenated. Not only were a number baptized, but others found it an inviting place in which to locate, the membership now being ninety-two. This superinduced the idea of a resident pastor. Accordingly a generous sum was raised and with the added assistance of the Mission Board, William Buckley was located here in the fall of 1919. Both Elders Brumbaugh and Couser now have their membership in this church. Elder Jesse O. Garst relinquished the charge of the church, May 10, 1919, and Elder J. W. Fidler now has the oversight. The Sunday school has an average attendance of seventy six, which with other stated facts, augers a new era for this church.



(11)

West Dayton

THIS church embraces that part of Dayton west of the Great Miami river with the territory extending westward to Gettysburg Avenue. Thirty-two members of the Lower Miami, Lower Stillwater and Bear Creek churches had petitioned February 24, 1889 their various congregations to organize a church in the western part of Dayton and this was granted. A meeting for organization was held April 17, 1889, at the home of S. W. Hoover near the city.

The following elders were present: George Holler, Isaac Bright, Francis Cotterman, John Smith, George Garver, John J. Bowman and Henry Gump; also these ministers: William Klepinger, Jacob Holler, and S. W. Hoover. Elder John Smith was chairman and S. W. Hoover, secretary. Elder Francis Cotterman who had moved from Lower Twin into this territory near the Soldier's Home was chosen Presiding Elder. He had as an assistant in the ministry, S. W. Hoover, who was active and energetic. S. Bock, Elmer Wombold and H. C. Butterbaugh were elected trustees; H. C. Butterbaugh, secretary and treasurer. S. W. Hoover was elected delegate to Annual Meeting, which position he filled each year for seven years.

May 17, 1889, Samuel Bock and H. C. Butterbaugh were elected deacons. The new organization decided to await the building of the church house before commencing preaching services. A brick house 40x56 was built during the year on the corner of Fourth Avenue and College street, the dedicatory sermon being preached by Elder John Smith.

July 25, 1889 Brother S. W. Hoover was advanced to the second degree of the ministry. Sunday school was organized September 22, 1889, with Charles Elson and William H. Klepinger, superintendents and Vinnie Cotterman, secretary and treasurer.

July 31, 1890, O. P. Hoover was chosen to the ministry and W. H. Klepinger and W. D. Long to the deaconship.

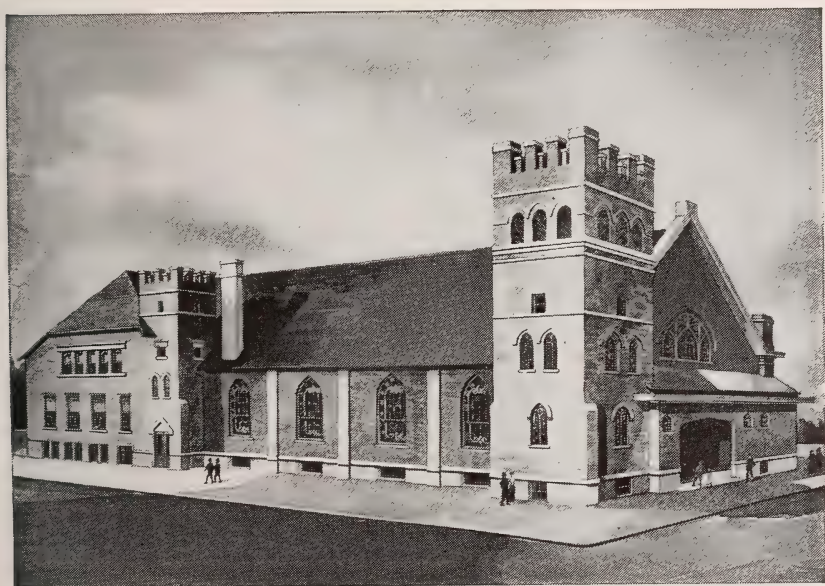
January 8, 1892, Elder I. J. Rosenberger was chosen assistant elder and served in this capacity until his resignation April 29, 1897. April 30, 1892, W. I. T. Hoover was elected to the ministry. December 28, 1893, O. P. Hoover was advanced to the second degree of the ministry. On Sunday evening March 10, 1895, occurred the tragic death of Samuel W. Hoover. At the close of the sermon, he was stricken and the pulpit became his death bed in the presence of his congregation as his spirit passed instantly into eternity. November 10, 1896, W. I. T. Hoover was advanced to the second degree of the ministry. Both O. P. and W. I. T. Hoover were able ministers but after some years of service here, they went to other states to engage in educational work. On October 28, 1897, Elder Francis Cotterman resigned the oversight of the church on account of poor eyesight and old age, and Elder L. A. Bookwalter was chosen, holding his position until his resignation December 22, 1904. Charles E. Culp preached for the

church a short time during the middle portion of this period. He died May 24, 1906. June 12, 1902, Charles A. Bame, minister in the second degree, came to this church as her pastor remaining until September, 1907. He was an eloquent speaker. For a number of years prior to this and up to August 28, 1908, William C. Teeter assisted in the ministry here then affiliated with the Progressive Church. Though engaged in business pursuits, he was for quite a while an earnest worker in the West Dayton Church and an efficient helper in the ministry. Different practices and departures having crept into the church, a committee from Annual Conference came and was continued for some years. Elder Jacob Coppock was chosen to preside with Elders John Calvin Bright and J. H. Brumbaugh, assistants. Brother Bame went to Philadelphia, where soon after he joined the Progressives. Elder D. M. Garver was elected pastor and elder December 19, 1907. He resigned when Elder D. S. Filbrun took charge.

Elder D. S. Filbrun came as pastor and elder, September 17, 1908, and remained until July 25, 1912. During his pastorate, O. P. Haines was elected to the ministry on March 10, 1910. He was reared in the Wolf Creek and Bear Creek churches. His father was a deacon and he gives promise of much usefulness in the ministry. He has served several churches in Illinois and is a very successful evangelist. He married a daughter of Elder Granville Minnich. S. D. Musselman and Ivan L. Erbaugh were elected deacons August 20, 1908. D. W. Kneisly and C. W. Van Scoyk were called to the same office September 16, 1909. From July 25, 1912 to May 1, 1913, Elder D. C. Stutsman had charge of the preaching services. In 1913, W. C. Furnas came as a deacon. Elder D. H. Keller and wife became the servants of this church May 1, 1913, as pastor and elder. Sister Keller is assistant in all lines of work, public and private, helping in the pulpit very acceptably. They had taught school and served in the ministry for years in the Northern Iowa District, and were ordained to the full ministry February 26, 1910. Elder Keller also served as an officer of their District Meeting six times. The work at West Dayton prospered in their hands. He served on the standing committee from Southern Ohio in 1916. They left to continue their Bible work at Bethany Bible School, terminating their work here September 1, 1916. During their stay Darrell R. Murray was elected to the ministry and Charles Camp-

bell, Jesse Albert, W. C. Baker and Artie A. Smith to the deaconship. This occurred April 27, 1916.

On September 1, 1916, Elder David F. Warner became the overseer and pastor of the West Dayton Church. He was born in Darke County, Ohio, reared in Michigan, and, later, lived in Illinois. Sister Warner is gifted for public speaking and service. Elder Dorsey Hodgden, who formerly did much evangelistic work, has resided in this congregation since December 19, 1912, coming from Indiana.



West Dayton Church.

Some differences having again arisen, the Annual Conference in 1918 sent a committee which has been continued. The difficulty, however, does not seem to have retarded the church in its growth and development.

At a council October 3, 1918, Norman Wine, his wife, Grace Wine (nee Hodgden), and Lawrence Weimer, his wife, Inez Weimer (nee Shepard), were installed into the ministry. This was the first installation of ministers without a previous election held in Southern Ohio executed according to the new ruling of the Annual Conference of



Samuel Bock.

He was an active deacon in the West Dayton Church until he moved away.
He was also secretary of the Book and Tract Work.



Jacob Hepner.

He was an earnest worker, until his death, in the Wolf Creek Church, one of the churches of this group. He was an associate of Brother Bock on the Book and Tract Work, acting as treasurer.

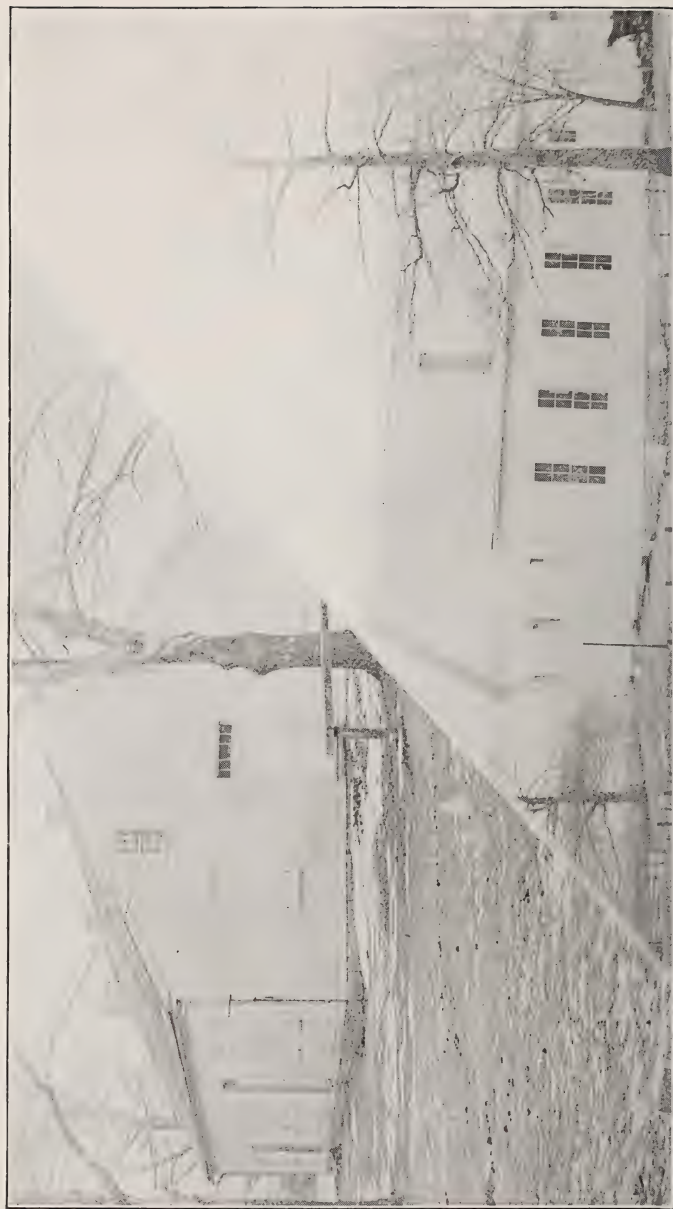
1917. The church in 1918 enlarged their house. It is artistic, roomy and modernly equipped for Sunday-school work, with rooms for this purpose and also aid society room, kitchen and social room, the whole at an expenditure of \$16,000. Elder Warner has resigned as pastor. The Sunday school in 1919 had an average attendance of 131 and the church numbers 312 members. W. C. Detrick has accepted the pastorate.



CHAPTER IV.

The Eastern Group





Donnel's Creek Church. (Old and New.)



Introduction

THIS group of churches owes its beginning to the faithful brethren and sisters who were among the homeseekers entering the Ohio country when opened for settlement. They settled on the fertile soil found between Mad River on the east and the Miami River on the west, comprising portions of Miami, Clarke and Champaign counties, and extending eastward to the Ohio River, Clark and Champaign counties, and southward to the Beaver Creek Church and the Southern Field. This region at that time was almost an unbroken wilderness. The roads were mere trails. The Indians, though subdued, were still in evidence. Tecumseh, the great Indian Chieftain, was a native of Mad River.

Notable among the early settlers were the Garbers (or Garvers), Harshbargers, Funderburgs, Hecks, Ebersoles, Frantzes, Smiths, Ohmerts, Nehers, Grissos, Flicks, Rymans, Brubakers, and others who settled west of Springfield, mostly in the Donnel's Creek and Honey Creek valleys. While the Studebakers, Karns, Darsts, Gumps, Butterbaughs, Ginghams, and others chose Miami County. The Garbers (or Garvers), Harshbargers and the Ebersoles were among the first settlers of which we have any reliable account. The former coming from Clermont County, Ohio, about 1802, the Harshbargers from Virginia in 1806, and the Ebersoles a year or two later from same state. The Frantzes came from Virginia and the Smiths from Ross County in 1812 and the Hecks from Virginia in 1812 or 1813. The Ohmerts, Nehers, Grissos, Flicks, Rymans and Brubakers came between 1812 and 1833. The above mentioned families who settled in Miami County came as early as 1809 to 1816.

These families with others that were constantly coming from the east, constituted the body which was soon to be numbered with the other churches of the Miami Valley. Coming from well-organized churches in the east, they soon felt the need of an organized body.

Accordingly somewhere between the years 1805 and 1810 they were formally organized into the Donnel's Creek German Baptist Brethren Church, and so begins the history of the first organized church in this territory. The five churches later organized from this same territory are West Charleston (formerly Hickory Grove), Casstown and Troy (formerly Lost Creek), New Carlisle, and Springfield. They will be noted in their proper order. On account of their geographical location the more isolated eastern churches, Rush Creek (Bremen), Frankfort, Circleville and Charleston, will also be considered in this group.



(1)

Donnel's Creek

THIS church was organized between the years 1805 and 1810, Elder John Garber (or Garver) having the oversight. Elder Garver died in the year 1813 or 1814. He was probably the John Garver, Sr., mentioned in the history of the Stonelick Church. Its membership must have been confined to a few dozen. Elder Christian Frantz was chosen as the second bishop of the church in 1814. As to his co-laborers in the ministry it is still a matter of doubt, though Jacob Ohmert, Isaac Darst and Jacob Moomaw are remembered as ministers, and John Studebaker as a deacon. Nothing definite can be given of this early organization, though the above brethren were probably Elder Frantz's assistants. Public services were maintained in private homes. In building their houses, large and commodious rooms were provided for this purpose. Large barns were often used for love feasts and funerals; often, too, meetings were held in the forests or on some shady lawn. The election of John Frantz to the deacon's office in 1827 is one of the first official acts of which we have any reliable account. Jacob Crist, Sr., was probably elected a deacon at the same time. Four years previous to this election, Michael Frantz, a deacon, moved in from Virginia. In 1828 Jacob Moomaw moved to Logan County. In 1830 Henry Harshberger and David Landis, deacons,

moved to Miami County. About the same time Jacob Crist, Sr., moved to Logan County.

In 1830 the Hickory Grove (West Charleston) Church was organized. This left Donnel's Creek with about fifty members and two ministers, Christian Frantz and Jacob Ohmert, and two deacons, Michael and John Frantz. In the same year occurred the election of Jacob Ebersole to the ministry. In 1832 Nicholas Frantz was elected to the ministry. A year later Jacob Ohmert died, and John Frantz was called to the ministry. In 1838 Jonathan Brubaker was elected deacon. In 1840 Jacob Crist, Sr., who in the meantime had been elected to the ministry, returned from Logan County. Following the ordination of Jacob Ebersole in 1844, Elder Christian Frantz, on account of his age, asked to be relieved of his charge and the church complied by giving Elder Ebersole active charge of the church. In 1847 Jacob Crist, Sr., was ordained. In 1847 John Frantz was ordained. In 1850 George Funderburg was elected to the ministry and was active in the work for nearly thirty years. In 1841 Nicholas Frantz moved to Indiana. Benjamin Frantz, born in 1797, was elected deacon in 1845. His wife was Elizabeth Flory. He died in 1868. In 1847 Daniel Frantz was elected deacon. His wife was Sophia Ohmert. He served forty-two years. He went with Old Order Brethren in 1881.

In 1847 John Neher was elected deacon. His first wife was Elizabeth Garst, second, Lydia Studebaker. He was treasurer of the church a number of years. He moved to Illinois in 1864. In 1850 Jacob Brubaker was made deacon. His wife was Anna Frantz, daughter of John Frantz. He moved to Illinois in 1863. In 1851 Henry Brubaker and Jacob Crist, Jr., were elected deacons. Six months later both were elected ministers. Brubaker died in 1865. Crist went with Old Orders in 1881. For a number of years the services were all in the German language. Then came a time when there was a call for some English preaching. In the election of Jacob Ebersole, a school-teacher, to the ministry, this want was satisfied, as he was equally fluent in both languages. Jacob Frantz, son of Elder Christian Frantz, in 1835, built a large bank barn on his homestead one mile south of North Hampton, and as it was centrally located, nearly all the regular services, funerals, councils and love feasts were held there. The barn is still standing, on

the farm where Henry Drescher now lives. A growing sentiment developed in favor of building a meeting-house.

Accordingly in the year 1848 they secured a site and built the first Brethren church house in Clark County. Elder Jacob Ebersole preached the first sermon in it. In 1849 and 1850 the Donnel's Creek congregation sustained its first great loss in the deaths of Elders Jacob Crist, Sr., Christian Frantz, and Jacob Ebersole, the former dying in 1849, and the two latter in 1850. Elder John Frantz, who had been ordained the previous year, was chosen housekeeper. In 1864 Aaron Frantz was elected to the deacon's office and two years later to the ministry. In 1881 he went with the Old Orders. In 1873 Peter Heck and Benjamin Brubaker were elected to the ministry, both being deacons since 1866. In 1877 Elder Joseph N. Kauffman moved in. In 1860 Michael Frantz, a deacon, died. His first wife was Elizabeth Crist; his second, Susan Neher; and the third, Katie Crist. He served forty years. In 1864 Adam Crist was elected deacon. His wife was Anna Frantz, daughter of Daniel Frantz. He died in 1868. Isaac Shellabarger was elected deacon in 1869. His first wife was Elizabeth Littlejohn; his second wife was Elizabeth Brubaker, widow of Henry Brubaker. Benjamin A. Frantz was made a deacon the same year. His first wife was Mary Ann Leedy; his second wife, Mattie Binkley. Both went with the Old Order in 1881. Peter Heck also went with the Old Order in 1881. In 1866 Jonathan Whisler was elected a deacon. His wife was Lydia Frantz. In 1879 he moved to Kansas. In 1838 Jonathan Brubaker was elected a deacon and moved to Illinois in 1867. His wife was Barbara Crist. After the death of Michael Frantz, he was the oldest deacon, and a great counsellor, almost in equality with the bishop. In 1874 Henry Frantz was elected deacon. In 1886 Elder John Frantz died. He was elder in charge until 1877.

As early as 1851 the brethren began to preach in the vicinity of London, Madison County. The work prospered, and in 1879, with a membership of about forty, they built a church house. For the want of resident ministers the work fell on the Donnel's Creek brethren, who filled monthly appointments. With so few services, while the older members remained faithful, they were unable to gather in the children. In 1908 the old meeting house was torn down and rebuilt in Summerford. With a view of reviving the work a series of meetings were held and a Sunday school organized with regular preaching serv-

ices every two weeks; but all to no purpose. Only a few members remained. To the regret of all in 1917, the church property was sold and work in Madison County discontinued. Probably the most lamentable time in Donnel's Creek history was the division of 1881, when 126 of her 300 members chose to follow the leadership of those who resolved against the Annual Conference. Though weakened, the church moved forward and ere a decade had passed was as strong as ever.

In 1877 Elder Joseph N. Kauffman took charge of the church, and held it until 1887, when he was relieved. He moved to Virginia in 1890. In 1879 Benjamin Brubaker, a minister, moved to Kansas. In 1881 Henry Frantz was elected to the ministry. In 1882 David Leatherman was elected to the ministry. In 1879 George Morningstar was elected deacon. His wife was Barbara Harshbarger. He was trustee and treasurer for some years. Daniel Hirt was also elected at the same time. His first wife was Rebecca Neff; the second, Mary Frantz. Jacob Shoup was elected deacon at this time also. His wife was Catherine Heck. The two latter deacons went with the Old Orders in 1881. George Morningstar died in 1907. In 1881 Anthony K. Funderburg was elected deacon. His wife was Susanna Heck. In the same year Benjamin F. Miller was elected deacon. His wife was Lucy Ann Funderburg. He was gifted in vocal music. In the same year Christian M. Smith was elected deacon. His first wife was Mary J. Zinn; the second, Caroline Porter; the third, Minnie Dresher. He was always a liberal giver. Levi Hertzler, a deacon, moved here in 1882, and in 1885 to Kansas. His wife was Catherine Royer. Philip Morningstar was elected deacon in 1882. He was married to Eliza Miranda. He died in 1902.

In 1887 Elder Jesse Stutsman was called to the oversight of the church. He had charge until 1890. In 1888 Jacob D. Sandy was elected to the ministry. I. B. Trout was elected to the ministry in 1889. He moved to Illinois in 1895. Henry Frantz was ordained in 1889. Wm. H. Bowser was elected to the ministry in 1890, and moved to Virginia in 1891. He had served the church two years as a deacon previous to his election to the ministry. James Hansbarger, a deacon, moved here in 1889. His first wife was Lavina F. Gochenour; the second, a sister to the first, Julia A. Gochenour. In 1890 Elder Henry Frantz was made elder in charge and continued till 1898. In 1896

David Leatherman was ordained. In 1897 Josephus E. Barnhart, a minister, moved in. In 1898 Elder Henry Frantz was relieved. In 1890 Henry Drescher was elected deacon. His wife was Mary Myers. Elder David Leatherman became elder in charge serving from 1898 to 1907. In 1900 David S. Dredge was elected to the ministry and William W. Barnhart, a minister, moved in. In the same year Jacob D. Sandy was ordained. W. W. Barnhart remained one year moving to Montgomery County. In 1904 Lewis R. Peifer, a minister, moved in, and Josephus E. Barnhart was ordained. In 1899, J. William Arnold, a deacon, moved in. His wife was Harriet Lucy Kline. He was the oldest deacon in office at that time. Peter Hylton, a deacon, moved here in 1902. His wife was Catherine Reed. Arnold moved to Maryland in 1907 and Hylton to Virginia in 1903. In 1907, Cyrus Funderburg and Lewis Teach were elected deacons. Brother Teach's wife was Anna (DeMaster) Ullery.

The first series of meetings were held in the spring of 1882, one at New Carlisle and one at the country house, Oliver Yount and I. J. Rosenberger assisting. These efforts resulted in some twenty additions. In the year 1880 a few members located in Greene County near Gunnersville about four miles south of Jamestown. A few years after their coming, Elders Henry Frantz and David Leatherman, upon an earnest appeal from these members, began to hold regular services there. Oliver Yount and others assisted in protracted efforts. Quite a number were baptized. After continuing the work there for several years the work was taken over by the Mission Board. On account of members moving away the cause began to lag. Thus the work which had a promising beginning, was for the above reasons discontinued. The first Sunday school was organized in August, 1886. There was little opposition and the work has had a steady growth. In 1890 the brethren began to realize that the two old church houses which had served them so long and well were no longer large enough. So, in 1892 a new brick structure replaced the old one at New Carlisle, and in 1895 the Old Donnel's Creek church building gave place to the present commodious building. Both houses have since been remodeled and fitted out with Sunday-school rooms and galleries. After years of agitation and spasmodic efforts a mission was finally established at Springfield.

The spring of 1909 marks the beginning of permanent work in the city (see Springfield Church history). In 1907 Elder David Leatherman resigned and the oversight of the church was given to Elder Josephus E. Barnhart. In 1907, John A. Glick, a minister, moved in. After one year he moved to Virginia. In 1908 Lewis R. Peifer was ordained. In 1909 Roland N. Leatherman and Hugh Miller were elected to the ministry. Leatherman in 1912 went to Bethany and Miller in 1910 to Logan County. In the same year J. Howard Eidemiller, a minister, moved in. In 1911 Drue D. Funderburg was elected to the ministry and David S. Dredge was ordained. On March 28, 1914 a harmonious division of church property and territory was consummated between the Donnel's Creek and New Carlisle congregations (see history of New Carlisle Church). In 1911 Elder L. R. Peifer was chosen assistant housekeeper, Elder Barnhart's health having failed. In 1912 Hiram Bailey moved in, and in 1913 went to Tennessee, returned in 1914, and in 1915 went back to Tennessee. In 1913 Clifford A. Workman moved in, and moved out in 1917. Both were ministers. In 1909 David M. Teach was elected deacon. His wife was Clara Belle Dresher. In 1910 George Zimmerman, a deacon, moved in. In 1911 Ira Hoke and Jason L. Denlinger moved in. They were deacons. In 1913 Elder Lewis R. Peifer moved to Chicago and Elder Jacob D. Sandy was given charge continuing up to the present. In 1914 Cyrus Funderburg was elected to the ministry and ordained in 1917. In 1914 Elder David S. Dredge moved to New Carlisle. In 1917 Russel Studebaker was elected deacon. His wife's name was Cynthia Smith. June 14, 1919, Leonard Young was elected to the ministry. He has lately accepted. His wife's name was Orpha Lavey.

Thus briefly is assembled these few facts which mark the way through the first century of the Donnel's Creek Church. The church now (1919) numbers one hundred, including two ministers and seven deacons. The Sunday school has an average attendance of eighty-five. Donnel's Creek has had again and again new congregations within her borders. Her present territory is getting more and more limited. May her influence never wane!



(2)

West Charleston (Hickory Grove)

THE organization known as the Hickory Grove District, now West Charleston, was formed in 1830 from the southwestern part of the territory of the Donnel's Creek Church. Residing in this territory were the following church officials: Isaac Karns, elder in charge, who had just moved into Miami County this same year; Isaac Darst, a minister in the second degree; John Studebaker, Henry Harshbarger and David Landis, deacons. About forty members constituted the new church. In 1832 Isaac Darst died. The next year John Studebaker passed away. Soon after Abraham Studebaker was elected deacon. In 1835 Henry Harshbarger moved out and David Landis was elected to the ministry. In 1836 David Shellabarger, Adam Stinebarger and Henry Rubsom, ministers in the second degree, moved in and about the same time, Elder Isaac Karns moved away, leaving the church without an elder.

Brother Shellabarger's certificate when presented, stated that he was sufficiently established to be ordained but it had not been done for want of help. He was finally ordained. Years of trouble followed from this. In 1837 James Ward and Daniel Arnold were elected deacons. Brother Ward insisted that an English speaker be ordained that their children might be married in that language. Some time later Ward moved away. About 1849 the spiritual interest had waned to such an extent that there were no regular preaching services though there were three resident ministers. Through the efforts of Elders David Bowman, John Darst and Peter Nead the work was revived. David Shellabarger was then elder in charge. In 1853 David Landis and Elder David Shellabarger moved away; Joseph Arnold and Jacob Snell were elected deacons. At this time Rubsom and Stinebarger were the only resident ministers. Soon David Studebaker, a minister in the second degree, moved in. He proved a minister of great influ-

ence and is still remembered. In 1854 the Hickory Grove Church house was built. Prior to that the services were held in private homes. The membership now numbered about eighty. In 1854 Abraham Studebaker died. In 1858 Joseph Arnold was elected to the ministry and Samuel S. Studebaker, deacon. Henry Rubsom and Adam Stinebarger were ordained elders. From the time of Elder David Shellabarger's moving out in 1853 to the above ordination in 1858 the church was under the care of Elder John Frantz of Donnel's Creek. In 1860 John Crist was elected to the ministry and Samuel Coppock and Jacob



Hickory Grove Church.

Frantz, deacons. In 1861 Jesse Studebaker, a minister in the second degree, moved in and remained three years. In 1862 John Crist was advanced to the second degree but soon moved to Illinois. In 1863, G. W. Studebaker came and labored here two years, then moved to Indiana. At this time occurred the death of David Studebaker, which was deeply lamented. Also in 1863 Stinebarger and Rubsom were the elders in charge and the membership numbered now one hundred. In 1865 Elders Rubsom and Stinebarger were relieved of their ministry by a committee from Annual Meeting and Elders H. D. Davy and Abraham Flory placed in charge. Elder Flory remained in charge until the division in 1881. In 1866 Samuel Coppock was elected to the

ministry, and Jacob Hawver and John Filbrun, deacons. In 1872 Isaac Studebaker, a minister in the second degree, moved in.

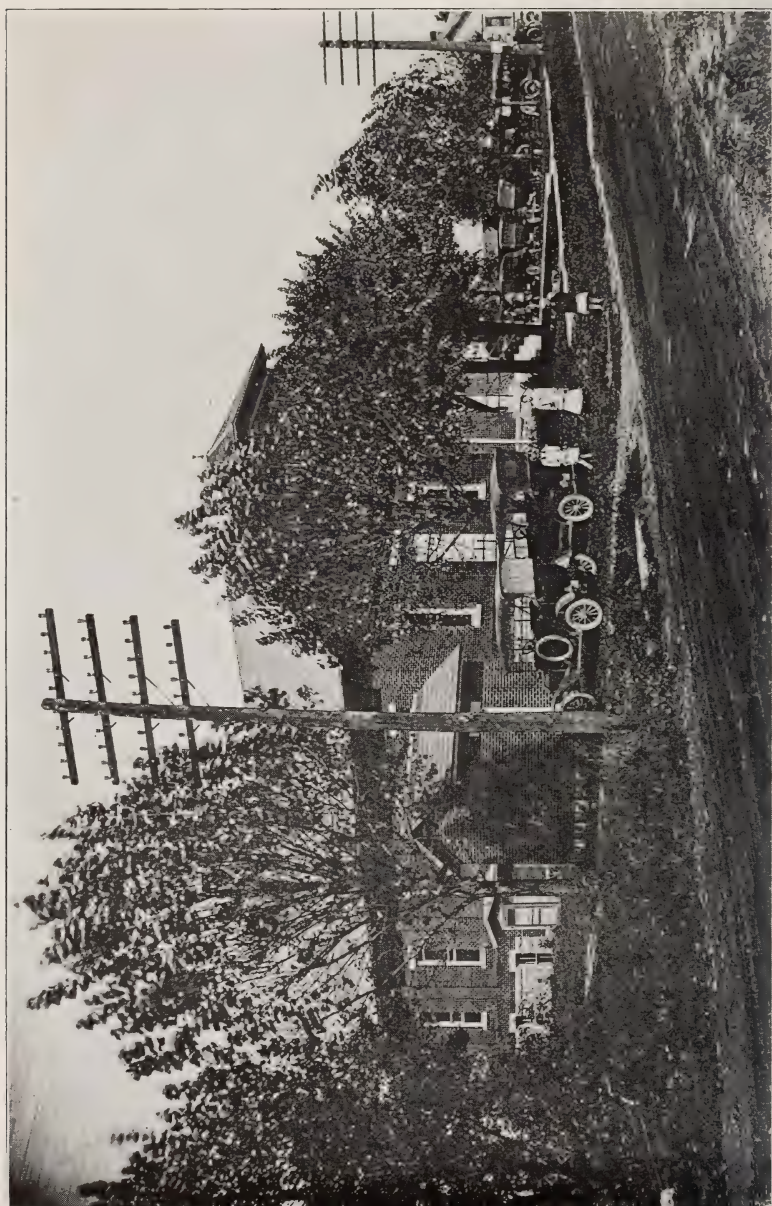
In 1873 O. F. Yount was called to the ministry and labored here until 1876 when the Middle District Church was formed. Yount and Coppock were living in the territory cut off. In 1874 John Hance, a deacon, moved in, and died in 1879. In 1879 Joseph Arnold was ordained, and Jacob Coppock and D. S. Filbrun were elected deacons. In 1880, Henry Gump was called to the ministry and Harrison Shull, a deacon, moved in. In 1881 the memorable divide occurred which took from the church about thirty members. The elder in charge, Abraham Flory, and three deacons, leaving the church with Henry Gump, a minister, and four deacons, viz.: Frantz, Hawver, Coppock, and Filbrun. In all about one hundred members left. Elder John Smith was called to take charge of the church. Love and harmony seemed to result from the tribulations just experienced. In 1881 Jacob Coppock was called to the ministry and Henry Gump advanced to the second degree. In 1882 the first series of meetings were conducted by I. J. Rosenberger. The meetings began with great anxiety on the part of some but resulted gloriously in twenty-eight conversions.

In 1883 the church sent her first delegate, Jacob Coppock, to the Annual Conference. In 1883 D. S. Filbrun was elected to the ministry and in 1885 John Tanreuther and Jacob Denlinger were elected deacons. Tanreuther's death occurred in less than three months and Jacob Denlinger's in 1890. In 1886 Henry Gump was ordained, and Jacob Snell, Jr. elected deacon. In 1891 Samuel F. Studebaker and George Zimmerman were elected deacons. In 1893 Samuel Gump was called to the ministry. During the years 1830 and 1893 the church twice required committees to settle difficulties. In 1893 the membership numbered one hundred and fifty, a large percentage of the members' children being in the church. Regular services were held at three different points in this territory, viz.: The Grove, Centennial and West Charleston. In 1897 Isaac Peters of Virginia, a deacon, moved in. In a few months he passed to his reward. In 1899 Samuel Gump was advanced to second degree and Jacob Coppock was ordained. In 1900 John Gump and Elmer Brumbaugh were called to the ministry and D. S. Filbrun ordained. In 1902 A. S. Neher, a deacon, moved in.

In 1903 Elder Henry Gump resigned the oversight of the church, and Elders Coppock and Filbrun had the care of it for two years. In

1904 A. S. Neher was called to the ministry and Charles A. Studebaker and John C. Karns to the deacon's office. In 1905 Elder Henry Gump moved to Covington and the same year Elder Jacob Coppock was chosen elder in charge and remains so up to date. In 1906 Elmer Brumbaugh was advanced to the second degree of the ministry. In 1907 Howard Eidemiller was called to the ministry and John Gump and A. S. Neher were advanced to second degree ministry. In 1909 Ed C. Funderburg was chosen deacon and in 1910 Woodford Peters was called to the ministry and Howard Eidemiller to the second degree. In 1911 A. S. Neher and John Gump were ordained. In 1912 Woodford Peters was advanced to the second degree. In 1915 the church numbered one hundred and sixty-six members. By a new boundary much territory was given to New Carlisle Church October 15, 1915. Services now were discontinued at all the other points and held exclusively at West Charleston.

The earliest service at West Charleston was probably prior to 1864 as proven by an old record of the payment of some wood for the church at that date. Services were first conducted every eight weeks, then every four weeks, then every two weeks, now each Lord's Day. A splendid church edifice was built at West Charleston in 1903 but on account of the growing Sunday school was enlarged by rebuilding in 1914-15 and rededicated in 1915. Elder Wm. Howe preached the dedicatory sermon. September 9, 1916, Elmer Brumbaugh and wife were received into the full ministry. March 10, 1917, this congregation changed its name from the long revered Hickory Grove to be called in the future West Charleston. On account of the sacred memories of the past, farewell memorial services were held in the old Hickory Grove house, September 9, 1917. It was an occasion of much solemnity. June 9, 1917, Charles Eidemiller and wife were installed in the deacon's office. Woodford Peters was ordained to the eldership June 2, 1919. The last year or two has witnessed quite an exodus of the ministers of this church. Elders Neher and Gump to New Carlisle and in 1919 Elder Brumbaugh to East Dayton and Elder Peters to North Manchester, Indiana, leaving Elder Coppock alone in the work. This ministerial crisis resulted in the calling of J. C. Flora of Johnstown, Pennsylvania, as pastor who has served in that capacity since May, 1919. The church now numbers one hundred and forty, with an average attendance at Sunday school of one hundred and twelve. Judging



West Charleston Church.

the future by the past, great things for God will continue to be done by the West Charleston Church.



(3)

Casstown (Lost Creek)

LOST Creek, the former name of the Casstown Church, was so called because of a creek of that name in the vicinity. The church is in the central portion of northeast Miami County extending over into Shelby County on the north and Champaign County on the east. It is within the bounds of what was once a part of the territory of the Donnel's Creek Church. As to the year of its organization there is some doubt. But as Elder John Darst was generally recognized as the first elder of the Lost Creek Church and he was not elected to the ministry until 1827, his ordination occurring still later, the church may not have been regularly organized until 1840. The Lost Creek church house, a brick structure, was built about 1850. It might be well to state that some think the brick building was preceded by a log structure and the organization was much earlier than the dates above given, going back as far as 1816, but such is largely speculative.

The following brethren have been the presiding elders of this church up to the present. John Darst from organization up to 1868. H. D. Davy from 1868 to 1878 when through some differences, he became later identified with the Old Order movement. Samuel Murray was a non-resident elder from 1878 to 1882. George Garver, a non-resident elder from 1882 to 1885. Henry Gump, a non-resident elder from 1885 to 1904. D. S. Filbrun, non-resident elder from 1904 to 1908. D. D. Wine, non-resident elder from 1908 to 1910. J. E. Barnhart, non-resident elder from 1910 to 1914, Sylvan Bookwalter, non-resident elder from 1912 to 1914. J. W. Fidler, non-resident elder from 1914 to 1916. John Gump, non-resident elder from 1916 to the present. I. J. Rosenberger served as assistant elder with Henry Gump

because of his ill health, and Jacob D. Sandy did likewise for J. E. Barnhart.

In addition to Elders John Darst and H. D. Davy the following brethren have served in the ministry at this place: Isaac S. Studebaker from 1853 to 1904; Simon Mikesell elected in 1879, moving to Wolf Creek Church in 1880; B. F. Filbrun elected in 1894, moving to Vir-den, Illinois; S. E. Porter from 1905 to 1909; Oran S. Yount elected in 1906, now at Troy. Besides the above brethren, the following also served here in the ministry: John Studebaker served here fifteen years; W. R. Murphy, from West Virginia, one year; Doctor Van Dyke, from Illinois, eighteen months; P. D. Reed from Tennessee, two years. The following were deacons in the church: Rudolph Ayer served with Elder Darst; Eli Gump served ten years; Jacob Byerly from 1870 to 1886,

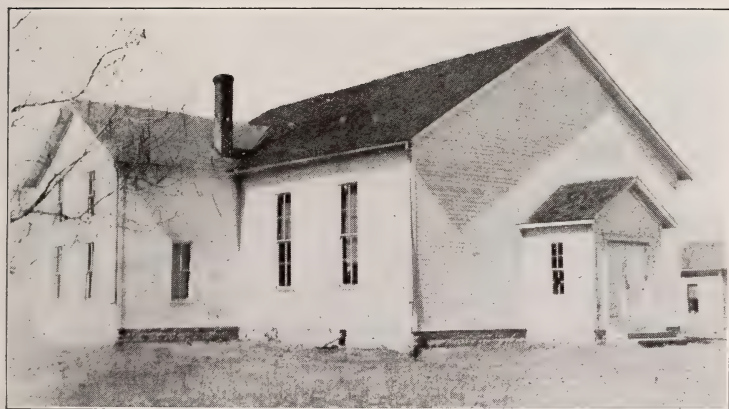


Lost Creek Church. (Old House.)

who was also secretary and treasurer of church; J. B. Houser from 1872 till his death in 1886; Daniel Wolf, 1878 to 1883 who went with Old Order; D. W. Weddle 1883 up to the present. He also is an active deacon; B. Ralston 1885 to 1900; C. M. Weddle 1885 to 1900; William Bashore 1897 to 1909 who then went to Troy; Jesse Credlebaugh 1903 to 1906.

This church was for years a prosperous church numbering one hundred and twenty members, then trouble and declension set in about the time of the division from which it has never recovered. It num-

bers now only about twenty members. In 1909, the Casstown Church petitioned District Meeting for assistance. District Meeting referred the matter to the elders nearby. They met at the Casstown Church July 3, 1909, and decided with the consent of the Casstown members that it should be placed in charge of the Hickory Grove Church. The Hickory Grove Church, however, refused to accept the proposition. Accordingly April 12, 1910, when they again appealed to District Meeting, the Conference referred them to the Mission Board who accepted the request, assisting them for several years. O. P. Haines and other brethren filled some of these appointments, and Sisters Mina Bosserman, Fern Morningstar and Elizabeth Neff assisted some at Casstown but mostly at Troy. A new church house was built at Casstown in 1895, and soon after, the church name was changed to Casstown. Being now without a resident minister the church is supplied by non-resident ministers whenever any service is held which is becoming less frequent, with an indication of ceasing. It will doubtless some time be merged with the Troy congregation.



Casstown Church.



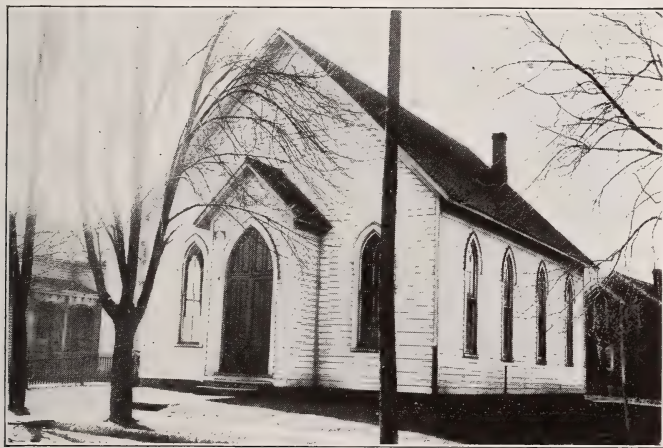
(4)

Troy

THE city of Troy having a population of 7,500 is in the central part of Miami County, on the south banks of the Miami River, and is surrounded by one of the most fertile agricultural districts of the Miami Valley. The Troy Church embraces the city of Troy and contiguous territory. The first members residing in this territory belonged either to Lost Creek Church or to the churches on Stillwater. In 1907, a petition was presented by the members of Troy to the district meeting for aid in organizing a church in Troy. This was repeated for two years, finally April 12, 1910, the District Meeting placed the Troy work in the hands of the District Mission Board. Previously at a council August 17, 1909, the work of the Troy Mission was organized with Elders Jacob Coppock and D. D. Wine presiding. The only officials were Oran S. Yount, a minister and W. S. Bashore, a deacon, and the membership numbered thirty-five. The Sunday school was organized August 29, 1909. Elder Jacob Coppock looked after the church's interests until June 1, 1910, when Elder J. E. Barnhart was selected by the Mission Board. He continued until May 4, 1912, when Sylvan Bookwalter took his place. The Troy Mission was placed on the roll call of the Southern Ohio Churches in 1914.

The Troy Church house is on the corner of McKaig Avenue and Monroe Street. It was built in the early seventies by the Methodist Episcopal Church and sold to the Progressive Brethren about 1887. Through the efforts of O. S. Yount it was rented for one year, then in February, 1911, was purchased by him and held until July 5, 1911, when it was purchased by the Mission Board. O. S. Yount who lived in Troy, was the first minister. He was assisted by visiting ministers, among whom was O. P. Haines, each taking the services alternate Sundays. Sisters Fern Morningstar, Elizabeth Neff, and Mina Bosserman each worked here several years during different periods. Later Elder S. A. Blessing and other visiting brethren filled the pulpit for a

while. December 1, 1911 Cyrus Petry with his wife, Alma Petry, (nee Flory) was installed into the deacon's office. William Bashore, a deacon with his wife, Isabel Bashore, (nee Harshbarger) who had been elected at Casstown moved across the line into the Pleasant Hill Church but retained their membership at Troy by consent of the church. By request of the Mission Board Elder John Calvin Bright, with his family, moved to Troy, February 13, 1913 and took charge of the work, the Mission Board retaining oversight by Elder Bright's request. His wife, Hettie Bright (nee Stauffer) was elected superintendent of the Sunday school, also of the Bible Class and Sisters' Aid Society. During



Troy Church.

the closing weeks of 1915 she canvassed nearly all the churches of Southern Ohio to pay off the indebtedness of the Troy Church and the debt was paid. A hidden trouble hindered the progress and growth of the church. Series of meetings were held by Elders Jacob Coppock, S. Z. Smith, J. O. Garst and Samuel Porter with good results but the leaven aforesaid overcame much of the good.

During Holiday week of 1915, the Troy Church held the fourteenth annual Sunday-school Institute in the Court House auditorium. The attendance was small owing to the inclement icy weather. On March 28, 1916, Elder John Calvin Bright and family, after three years of faithful work at Troy, moved to Potsdam, Ohio. Following Sylvan

Bookwalter, J. W. Fidler was elder-in-charge until 1918, since when I. G. Blocher is elder. Its pulpit during the last few years has been supplied by the Mission Board sending a minister each Sunday, among whom were O. B. Maphis and D. R. Murray. Elder Drue D. Funderburg of New Carlisle, Ohio, had charge of the services for some time but recently went to Bethany Bible School. It is expected that C. H. Petry who has resided here the past year, will assume these duties. His brother, E. S. Petry who had lived here the past two years, moved to Greenville in the fall of 1919, to superintend the Brethren Home. The church house was remodeled in 1919, at an expenditure of about \$2500. It was rededicated June 22, 1919. Elder Otho Winger preached the dedicatory sermon. The average attendance at Sunday school is thirty-one, and the membership numbers eighty. The future looks promising.



(5)

New Carlisle

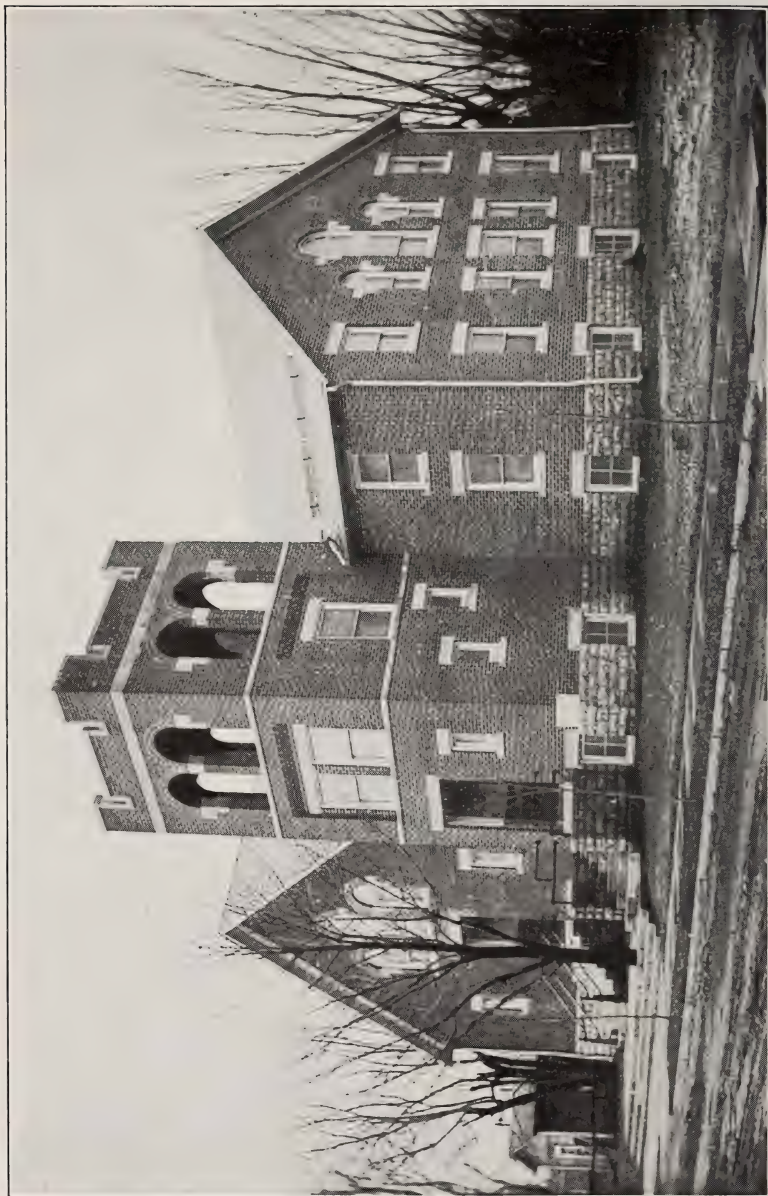
MUCH of the history of the New Carlisle Church, until it was organized in 1914, is a part of the history of the Donnel's Creek Church. It is located in the beautiful little town of New Carlisle, a place of about twelve hundred inhabitants, surrounded by fertile valley and rolling hills, that are dotted with prosperous homes of the descendants of the early pioneers. This church numbers among her members some of the best blood of these early pioneers. (See introduction to this group of churches as to who these early pioneers were.)

Geographically, the church occupies a narrow strip of country, running from north to south, including parts of Clark, Miami, Montgomery, and Greene counties. In the early days the dividing line between Donnel's Creek and Hickory Grove Churches, was the street running south in front of the present church edifice. Later it was moved westward about one mile. In 1915, a readjustment of the line

was made and a large part of the old Hickory Grove territory was added to this church. The church in 1919 numbers two hundred and forty members, one hundred of whom live in town. In 1864, the Brethren purchased the old-school Presbyterian church property of Jacob Garber to whom it had been transferred by the Miami Presbytery the year before. In this old church house, the New Carlisle Church had its real beginning. The appointments were held every four weeks until 1889 when it was changed to every two weeks. Later, 1906, services were held each Lord's Day, morning and evening. To these services Elder J. E. Barnhart gave much of his time.

From the time of the regular Sunday-school services the congregation here was in a sense separate, in fact, if not in name, from the mother church. The spirit of the division grew. An effort to effect a separate organization failed because of a large poor fund which could not be divided. Finally March 18, 1914 with a large representation of members present at the Donnel's Creek Church, country house, the New Carlisle members relinquished their right to the poor fund and a line was established. They were given their house of worship and the privilege of effecting an organization. On March 28, 1914, a meeting for organization was called with Elders Jacob Coppock and Aaron Coy present. Elder David Leatherman was unanimously chosen as the first elder, for one year, of the new church. Residing within her boundaries were J. Howard Eidemiller and Drue D. Funderburg, both young ministers.

Anthony K. Funderburg and Jason Denlinger were in the deacon's office. Anthony K. Funderburg died however, in May, 1914. He had united with the church at the age of twenty-five, serving them about thirty-five years as deacon, a life long resident of the community, a lover of song and a leader of the congregation until late in life. In August 22, 1914, the official body was enlarged by the election of Roy B. Teach and Guy E. Studebaker to the deacon's office. J. Howard Eidemiller was ordained an elder February 20, 1915. In 1915 Samuel F. Studebaker, a deacon, was added by re-adjustment of church lines. In 1914 Elder D. S. Dredge moved in. In 1915 he was chosen elder for one year. In 1916 he was re-elected for three years. In 1915 Elder D. S. Filbrun moved in. Soon after his arrival, in the midst of a revival here that he was conducting, he was stricken and after a lingering illness passed away. Another revival that still stays in memory was



New Carlisle Church.

held in 1890 by Landon West and Armanis J. Hixson. The interest at the meeting was so intense that the house was unable to hold the people. This condition led to agitation for a new house.

Accordingly the old house was replaced by the present structure (40x60) in 1892. In 1910 the house was re-arranged for Sunday-school purposes with two rooms and a balcony in the rear of the house. In 1917 the addition of an auditorium (30 x 40) with a vestibule (16 x 16) costing about \$13,000 was made. The zeal in the enterprise was shown by the fact that the money was raised within a few days. Especial credit is to be given to the building committee, Wm. Funderburg, Samuel Studebaker, H. A. Baker, S. H. Funderburg and Herbert Barnhart for their work. Elder David Leatherman who had moved to New Carlisle died here November 29, 1918.

The first Sunday school held at this place was somewhat earlier than 1886. Some pioneers of the work were Peter Zinn and his wife, Charles Smith and wife, Simon Credlebaugh and wife, and Phoebe Lane. Elder Joseph Kauffman gave it much encouragement. E. E. Frantz was the first superintendent of the Sunday school of the newly organized church in 1914. Its average attendance is now (1919) one hundred and forty-eight. Elders A. S. Neher and John Gump have moved here from West Charleston, and J. E. Barnhart from Donnel's Creek. At a council meeting held May 25, 1918, Drue D. Funderburg was ordained to the eldership, Roy B. Teach elected to the ministry and Herbert Funderburg and Edward Teach to the deacon's office. With this addition of splendid helpers to the past fine official board, the future of the New Carlisle Church is bright.



(6)

Springfield

ABOUT the close of the nineteenth century the spirit of extension, operating from the fact of members moving to the city, the Donnel's Creek brethren held meetings occasionally in Springfield. Elder Joseph N. Kauffman held some meetings there in 1886.

Later in the ninties, Elders Henry Frantz, David Leatherman, Jacob Sandy and others filled some appointments for a time in a Baptist chapel on Pleasant Street with some regularity. In 1909, twenty-five members were found living in Springfield, of whom three or four families owned their homes. Some of these members had no church associations for one or more years on account of inconvenience to reach the church house in the country seven miles away. In these early struggles in the city, the names of two widows need to be mentioned who unknown to themselves wielded a mighty influence for the church. These sisters were Elizabeth Grisso and Martha McCully.



Springfield Church.

The history of these early days would also be incomplete without the special mention of Adam Frantz and wife. Until the time that a minister was located here, they gave much of their time and means in working up an interest in the mission. Their home always has been wide open to brethren who passed this way. Early in 1909 the members held meetings in each others' homes for prayer and Bible study which were well attended from the start. Later in 1909 the Methodist chapel at Miami and George Street was secured, the Donnel's Creek ministers agreeing to preach every two weeks. This arrangement continued until 1912. A storeroom was now secured on Main Street and

July 14, a Sunday school was organized. Irvin Leatherman was superintendent. The storeroom proving an unsatisfactory place for services, another location was looked for and found in a lot at the intersection of Columbia and Shaffer Streets. This lot was bought by a member of the locating committee. Money, labor and material were donated by self-sacrificing brethren and a little church house (30 x 40) was built.

The first Sunday-school and preaching service was held in it at 2 p. m., July 6, 1913. In 1914 Donnel's Creek asked the District Conference to have the Mission Board of Southern Ohio to take charge of the Springfield mission. The Mission Board responded by co-operating with the Donnel's Creek Church and placed Omer B. Maphis there as pastor, on July 1, 1915. He remained about one year and then left for Bethany Bible School. July 1, 1916, J. C. Inman moved with his family to Springfield and became the pastor of the church.

In 1916, the Mission Board of Southern Ohio, formally took it under their control. Elder J. O. Garst was made elder in charge and a dividing line was drawn between the territory of the Donnel's Creek and Springfield churches. September 18, 1917, with Elder J. O. Garst presiding and Elders J. D. Sandy and Cyrus Funderburg present, the Springfield Church was formally organized and a full corps of officers elected. Two deacons were found within her territory, Ira Hoke and Joseph Bobo, and about eighty members. Series of meetings have been held here by R. N. Leatherman, J. O. Garst, Omer B. Maphis, J. C. Inman and Hugh Miller with good results. In 1918 the lot on which the church house stands was bought of C. M. Smith for \$1,500 by the Mission Board. This lot ($49\frac{1}{2} \times 149$) is located in a good part of the city on a paved street. It also has on it a five-room house which is used for a parsonage. It is easy of access being just one and one-half blocks from two city car lines, and one-half block from the Ohio Electric traction. The purchase of this property gives permanency to the work and the membership is much encouraged. Hiram Bailey, a minister, who has lived here periodically, now resides here again. Elder J. O. Garst is now (1920) the elder in charge, and J. C. Inman, the pastor, is doing a good work. The Sunday school has an average attendance of sixty, and the church numbers about ninety-two members. It is planned to erect a new edifice in the near future.



(7)

Rush Creek (Bremen)

RUSH CREEK was so called because of a stream of that name near the old church house. It embraces Fairfield and Hocking counties. Hocking County is rough and hilly. Fairfield County is undulating, containing much good farm land. The oil industry was for a time very good but has declined. Only three of the brethren owned land on which oil was found so that fact did not benefit the church much financially.

Bremen, where the new church house is located, is a thriving town of 1280 inhabitants. Here is where the work centers at the present time. The old church house built in 1857 is one mile south of this town. The Rush Creek Church was organized in 1809. Elijah Schofield and Jacob Staley preached here at time of organization. Twenty-five charter members were Casper Hufford and wife, Isaac Beery and wife, John Beery and wife, Henry Beery and wife, Solomon Hufford and wife, Daniel Hartsough and wife, George Bright and wife, Frederick Friesner and wife, Jacob Hunsacker and wife, John Mericle and wife, Abraham Hufford and wife, Sarah Hartsough and several others whose names are missing. The elder of this organization is unknown though probably it was Schofield or Staley. Daniel Snider from Perry County often visited here prior to the building of the church house on Raccoon and Rush Creek. Casper Hufford, John Mericle, Sr., and the father of John Hunsacker moved here the latter part of the 18th century.

Isaac Beery was the first resident elder in charge of the church, being elected to the ministry some time after 1818. He was born June 10, 1777, in Pennsylvania. He came to this locality in 1806 and married Mary Credlebaugh the same year. He became the efficient Presiding Bishop of the Church until his death June 18, 1851. He was the father of twelve children. He served his District on the Standing Committee of 1843. George Bright was another early minister being elected

at about the same time or a little later than Isaac Beery. Other pioneer preachers were Philip Stoneburner, John Hunsacker, and John Hendricks. Some serving later were Aaron Hartsough, Daniel Hartsough, Michael Moore, Abraham Stemen and John Hufford, a few of these about time of division. Brother Stoneburner was elected to the ministry in 1838. He came from Muskingum County. He became an elder but never had charge of the church. He died before 1850.

John Hunsacker was elected to the ministry in 1848. He became an able speaker. Elder Andrew Hutchison is reported to have said that Brother Hunsacker was more like a walking Bible than any man he



Rush Creek Church. (Bremen House.)

had ever met. He was the grandfather of P. H. Beery, Noah V. Beery and Isaac R. Beery. Brother Hunsacker became an elder and had charge of the church for quite a while, probably jointly much of the time with Elder Joseph Hendricks up to about 1865 or 1867. Elder Hunsacker died in Van Wert County, Ohio, February 5, 1883. Joseph Hendricks was elected to the ministry in 1851 and ordained in 1857, the same year that Brother Hunsacker was ordained. Elder Hendricks moved to Cerro Gordo, Illinois, in 1867, and died in 1881. His son, David Hendricks, was elected a deacon in 1875, and died here in 1914. I. D. Parker was elder for a number of years preceding the division. During this time D. N. Workman held a revival meeting, baptizing

fifty. In 1880 J. H. Worst came here as pastor, and remained until the division. Other non-resident ministers who visited here and helped in the interim in this period up to the time when it came under the jurisdiction of the Southern Ohio in 1889 were Elders John P. Ebersole, Henry Davey, Whitmore Arnold and a few others whose names are not recorded. Elders I. J. Rosenberger and Eli Stoner also had charge of the church several years during this period.

Up to this time it was under the care of the Northeastern District, with ministers supplied from abroad. As they could be secured more conveniently from Southern Ohio, the Mission Board took charge of the work and retained the oversight until 1902 when Elder E. B. Bagwell took charge and still presides. In 1884 Jesse Berry and Levi Stoner were elected to the ministry. Brother Stoner moved to Pennsylvania in 1892. Noah Beery was elected deacon in 1893. October 10, 1914, Daniel Beery, Harvey M. Stoner and Jesse L. Bagwell were elected deacons. Other deacons who served the church previously were John Mericle, Samuel Hufford, Eli Hufford, John K. Beery, Solomon Hufford, Jefferson Dur, Abraham S. Beery (he was elected in 1871 and moved to Covington in 1892) and Emanuel Blosser elected about 1880. The new house (38x60) in Bremen was built of brick in 1909. The old frame church (40x60) in Hocking County was built in 1850. Services were held regularly every two weeks until 1914. It now stands unused, only six members living in the vicinity.

The work in recent years has been the reviving of a once prosperous church. At one time it numbered from 100 to 200 members most of whom were of the Beery relationship. At the present time not many of the Beerys remain, having moved to other localities. Elder E. B. Bagwell came here with his family in 1898. In 1911 the church became self-supporting. The official family consists of E. B. Bagwell elder and pastor, Levi Stoner, minister, Noah Beery, Daniel Beery, Harvey M. Stoner, and Jesse L. Bagwell, deacons. The membership numbered thirty-five and the Sunday school has an average attendance of thirty-two. Rush Creek is rich in memories and big in possibilities for the future.



(8)

Frankfort (Colored)

IN the vicinity of Frankfort white members of the Church of the Brethren were to be found years before the organization of the Frankfort Church. As their history is found nowhere else, and their organizations are gone, it will be briefly related here. In 1827 there was organized, by persons living in the eastern part of Concord, a union church intended to be entirely undenominational. Samuel Briggs, Adam Mallow, John and Solomon Bush, Abraham Hegler and Martin Peterson were the first trustees. A building was at once erected on the Frankfort and Herrod's Creek turnpike, three miles west of Frankfort upon land donated by John Bush. The meetings previously held from house to house were continued in the new church, by visiting ministers of every denomination including Roman Catholics. In 1862 this property passed under the joint control of the Church of the Brethren and United Brethren denominations. In the western part of the township the Church of the Brethren then had many members, having a church house (Fairview) just beyond the Fayette county line. In this church Wm. D. Mallow a preacher of ability labored and lived. Adam Mallow Sr., and his son, Adam, came from Virginia in 1806. Adam Mallow, Jr., became a preacher settling near Austin Station. His son, William D., lived on Herrod's Creek near the north Fork. Brother Mallow is to be remembered not only for his own work as a preacher but for his kindness to Samuel Weir, the first colored brother and preacher in Ohio, and elder of the Frankfort Church.

Samuel Weir was born a slave in Bath County, Virginia, April 15, 1812. His master, William Byrd, sold him when he was twelve years old to Andrew McClure for \$280. He served Mr. McClure until he was thirty, then a little son of his master having been thrown from a horse and killed, the parents in their anguish, sought membership in the Church of the Brethren. They were told slave owners were not received into the fellowship of the church. Peter Nead was there at the

time and under his ministry, McClure and his wife became members of the church, first however, making Samuel Weir a free man though offered \$1,500 for him by the slave traders. The upright conduct of his master had a marked effect on Samuel Weir, resulting soon in his being baptized by Peter Nead on Sunday, May 14, 1843.

The laws of Virginia then were that though a slave be made free if he stayed in the State more than a year, he could be sold again. Samuel determined to set out for the free State of Ohio. His once master, now a brother though in moderate circumstances, not only having given him his freedom gave him a suit of clothes, a valuable horse, saddle and bridle and other necessary things for the journey. In the company of Brother B. F. Moomaw of Virginia for his guidance and protection he started on the long journey. After crossing the Ohio, the first stop was at Brother Thomas and Sarah Major's home who then lived in Scioto county. From thence they came to the home of John Moomaw in Twin Valley a few miles north of Bainbridge staying four days, thence came twelve miles north on Sunday, November 5, 1843, to the Brethren meeting in the Bush meeting-house on Paint Creek three miles west of Frankfort. Here they met Elder Robert Calvert, John Cadwallader, and John Mohler.

A statement of facts was given by Brother Moomaw and it was decided to receive this colored brother into the Paint Creek Church over which Robert Calvert had the oversight. (These white churches, Fairview, Paint Creek, Twin Valley, mentioned herein have long been extinct.)

Brother Weir found a home at William Bryant's, a zealous minister of the church. Here he learned to read, being taught by Brother Bryant's little grandchild then ten years old, whose name was Catherine Long. He read his Bible through a number of times and became so well versed in it that he became helpful to many of his own race in the talks he made at different places. Finally he was invited to come out of Frankfort and preach to the white people at the Bush meeting house. Jacob Kelso, the minister, announced it five weeks previously. A great crowd was present. He spoke from Hebrew 11:1, 2. And at the conclusion of the sermon the members were interrogated and were unanimous that he should be put to the ministry, and that day in August, 1849, Samuel Weir was installed a minister in the Church of the Brethren and told to go to his own race and hold meetings when opportunities

offered. For sixteen years he labored amid much discouragement but in August, 1865, won his first converts from his own race, Harvey Carter and wife, Martha. Brother and Sister Major came and baptism was administered in Paint Creek near Frankfort.

It is estimated one thousand people witnessed this first baptismal scene. These new members lived in Frankfort, and so with these three began the Frankfort Church. In October, 1865, the first love feast was held. Five person were present, three colored members and Brother and Sister Major. At a meeting at Fairview, 1872, Brother Weir was authorized to baptize and solemnize marriages. For thirty-two years he had no help in the ministry. Finally, on February 9, 1881, Harvey Carter was installed into the ministry by Elders Thomas Major and Landon West. At this meeting Brother Weir was ordained to the eldership, and he was given the oversight of the colored members of the Scioto Valley. It was his desire to leave his house and lot as a donation for a church for his colored brethren, but because of a mortgage and his failing health, he almost despaired. Brother Mallow came to Brother Weir's rescue, assumed the debt and he closed his life in peace.

He died March 15, 1884. Funeral services were conducted by W. D. Mallow. He was spoken of by some as having been the best man in Frankfort. Through his Godly example, the church continued to thrive for awhile. A meeting house was built. Deacons were called into service, viz.: John Jones, John Wilson, and Newton Dolby. The wife of Brother Dolby, Sister Mattie Dolby (nee Cunningham), has been given the ministry of the gospel and speaks to the edification of her hearers. With her talents, prudence and literary qualifications she is a valuable asset to her race though she no longer lives in this locality.

The pathos of the Frankfort story is that the Frankfort Church is no more. Harvey Carter the last resident minister and a man highly esteemed for his spirituality passed to his reward. His widow, Martha, afterwards married Peter Kelly. These two are the only members remaining in Frankfort and so in 1917 the church house was sold. The work declined because of the lack of young workers, but it has not been in vain. Mostly it is through the efforts of white people, a colored mission starts. Here the paradox is found that through the colored mission at Circleville, we now have the Circleville Church of white members and through the white converts at a colored church, the call came for

preaching, resulting in the establishment of the Charleston Mission another white church. The work of Weir, of Carter and the Mays still lives though in a form little dreamed of by them. We owe much to our colored brethren.



(9).

Circleville

CIRCLEVILLE is a thriving little city of about seven thousand population, in the Scioto Valley, noted for its paper mills and canning industries. It is also the county seat of Pickaway County. The work here was started in the later seventies by Elder Samuel Weir among the colored people. He preached in the Florence settlement near Darbyville, Ross County and among the early members were, Mary Ewing, James and Charles May, Susan May (wife of James May), Sarah Willis, George Ewing, Lizzie Camber, Manley Gilpin, George Mumma, a brother Stout and wife, a sister Harris and others. James May was baptized at Schooley's Station by Landon West in 1878. He was made deacon in 1882, a minister in 1884, and an elder in the nineties. He served the church faithfully, spending sometime in Arkansas under the direction of the General Mission Board. In his house at Circleville the first meetings were held and here he was ordained.

Later, a little church nearby his residence was built, and is still standing. Landon West and Jonas Horning organized the church about 1888. Elizabeth May was the oldest member. She is sometimes called the mother of the church and was a charter member. Moses Johns, a deacon, was also a charter member. Charles May, a brother of James May, was also called to the ministry in Circleville, and later lived near Columbus, Ohio. Elder James May still lives in Circleville, aged but still zealous for the Master.

In 1907 the membership of the colored people had disintegrated to such an extent that Elders Jonas Horning and D. M. Garver were sent to Circleville to dispose of the church property. Instead of selling the

property, some meetings were held and a few converts were made among the white people. From this time on the work ceased among the colored people and Circleville Church became a work among the white people. Ada Eby was located here as a Sunday-school worker. Ministers were sent to preach with more or less regularity and the work prospered. Finally, Earl Neff, a young minister who had married Sister Ada Eby was located here, and put in charge of the work. On account of the poor location and smallness of the old church house, the work could not prosper as it should. Agitation was started for a new church house. A lot was bought in a better section of the city, and through the



Circleville Church.

generosity of the members of Southern Ohio, a new commodious frame church was dedicated in 1912. In the same year Earl C. Neff and wife resigned the pastorate of the Circleville Church and on September 1, 1912, Elder David S. Filbrun moved in and took up the work. Mina Bosserman also worked here awhile as a Sunday-school worker. Elder Filbrun having moved away the Mission Board secured Norman A. Conover and wife who began the work May 1, 1914. Ethel Sollenberger during this time was the Sunday-school worker. Norman A. Conover and wife resigned the work here June 1, 1916. C. C. Sollenberger and wife were the next to take up the work and remained until April 1, 1918. At present the resident pastor is Elder Oliver Royer and wife who moved here September 1, 1918.

Through all these many changes in the pastorate, the work has prospered and the future looks bright. Under the direction of the Mission Board Sylvan Bookwalter and Daniel Garver were elders in charge. At present I. G. Blocher is the elder. The membership now numbers twenty, and the average attendance of the Sunday school is sixty-seven. In the various years of the past, the number of members seems to rise and fall like the tide of the ocean. Indications are, that the flood tide will soon begin again.



(10)

Charleston

THE work began on Brush Ridge, Ross County, near the Vinton County line, fourteen miles northeast of Chillicothe, Ohio. The first call for services came from Manly Gilpin who had been baptized by James May (colored) at Circleville, Ohio, but who then lived on Brush Ridge. The brethren who responded to the call were Elders Jonas Horning, Henry Frantz, and D. M. Garver. At this time there was a log church house built here by the Bible Christians. Services were held sometimes in the church and sometimes in private homes. Trouble arose among the Bible Christians, the Church house was burned and the Mission Board of Southern Ohio took charge of the work. Calls came to the Mission Board to build a church house, one from Pike Run in Vinton County and one from Charleston in Ross County.

The Mission Board decided to build at Charleston near the cemetery on a farm owned by Charles Miller. This occurred in 1895. The former church name, Chestnut Hill, was now changed to Charleston, and at the District Meeting of 1898, the change was so ordered on the roll call of the churches. The first revival in the new house was conducted by Elder Jacob Sandy in February, 1896. Charles Miller and Douglas Wheeland were the first two converts. The work of the church was under the supervision of Elders Jacob Sandy and David Leatherman for six years. May 1, 1902, Elder Samuel Snell and wife were

called to take charge of the work. They lived here eighteen months and sacrificed much. They then returned to their former home in Montgomery County, but Elder Snell remained in charge for several years.

The first Sunday-school worker was Katie Flory during the summer of 1907. In the spring of 1908 she again took up the work. Being called home, Ida Erbaugh took her place June 13, 1908. During this time Lura Pittenger came to assist in the work and remained until August 26, 1908. Mina Hollinger filled this vacancy remaining from October 13, 1908 to August, 1909. Clara Funderburg was then obtained, coming October 2, 1909, and remained until April, 1910. Ida Erbaugh concluded her work at the same date. Through the sacrificing efforts of these sisters making ready the way, successful revival efforts were



Charleston Church.

held. Revivals in this church have been conducted by Samuel Snell, J. H. Brumbaugh, Lester Heisey, Charles Flory, B. F. Honeyman, O. P. Haines, J. O. Garst, Samuel Porter, Wm. Robbins, N. A. Conover and E. B. Bagwell. June 14, 1910, Lester Heisey with his wife took charge as pastor and remained until December, 1914. J. E. Barnhart and Sylvan Bookwalter were elders during these years. Following Elder Bookwalter, D. M. Garver served as elder. In 1910 a substantial frame parsonage of eight rooms was built by the Mission Board. April 8, 1915, Lee Patton was chosen to the ministry and William Ward to the deacon's office. December 1, 1914, Oliver Royer

with his wife, Bessie Royer, (nee Puterbaugh), took charge as pastor and served efficiently until he moved to Circleville, September 1, 1918. The following is the official board at present: Ira G. Blocher, elder; Lee Patton, a minister, is pastor; Simon Merriman, a deacon, his wife, Samantha Merriman, (nee Strawser); William Ward, a deacon, his wife, Lottie Ward, (nee Rutter). The members number thirty-four and the Sunday school averages thirty.



Elder Oliver Royer.
A former pastor of this church.

In connection with the story of the work done in Ross County it might be well to speak of the sporadic efforts made in Meigs County. In 1878 a request was made to the District Meeting held in the Upper Twin Church, for brethren to come and preach the Word in that county. Elders A. Flory and S. Garber were appointed at that meeting to see that ministers visited the members of Meigs County. However though other preachers paid the mission occasional visits and a committee was appointed by the District Meeting of 1890, consisting of John Smith and Jeremiah Katherman to look after the mission the results here were largely the efforts of one man, James H. Graham, so much so in fact that when he died, the mission likewise seems to have become extinct. He was probably the only minister of the Church of the Brethren who ever lived in Meigs County. He was elected here and preached in the neighborhood of Downingtown which was his home before and during the decade from 1890 to 1900, and up to his death, the exact date of which is not available.

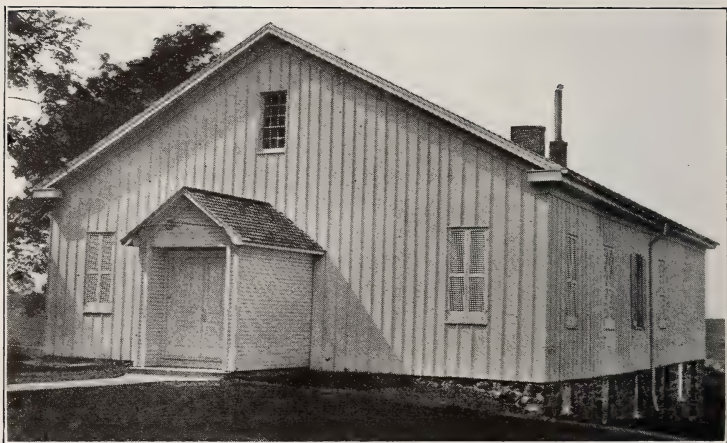
He was a man of ordinary education, well versed in the scriptures, conscientious in his interpretations, and noncompromising in his preaching. He held services in private homes, school houses and sometimes preached in churches of other denominations but no church house of the Brethren was ever erected. Meigs County mission has ceased to exist while Ross County work prospers.



CHAPTER V.

The Twin Creek Group





Sugar Hill Church.



Introduction

THIS embraces what was first called Twin Church and Price's Creek Church. It now contains parts of Preble, Darke, Montgomery, Butler, Warren, and Hamilton counties. The stream, Twin Creek, was so named by the Indians long before the white man came. Price's Creek received its name from Major Price, a first settler on its banks. The entire region was settled by the white man in the first three decades of the last century. The settlers who penetrated these wilds found it almost inaccessible because of interminable forest and thick undergrowth. There were few wagon roads when Preble County was first being settled even open to the emigrant. In fact, it was a common experience for travelers to cut their way as they journeyed.

The newcomers were generally poor and brought little capital into the new country but an abundance of courage and initiative well suited to the task of subduing the wilderness. The first Dunker settlement in this region originated on Aukerman Creek, so called because John Aukerman first resided in its vicinity. He was born in Frederick County, Maryland, and about the year 1789, removed with his parents from Virginia to Hamilton County, Ohio. About ten years later the family settled in Montgomery County. In 1801 John was married to Mary Hole and in 1804 came to Preble County and settled on the stream since known as Aukerman Creek. Samuel Teal, native of Maryland and afterwards a resident of Virginia, came to Ohio in the fall of 1806 with John Halderman and family. He settled at the mouth of Aukerman Creek, buying out John Aukerman. Aukerman then moved near Eaton where he died in 1867. Samuel Teal continued to reside on the place he had purchased until 1819, when he died, aged about fifty-seven years. Teal will always be remembered, not only because he was one of the first members of the Church of the Brethren in all this group of

churches, but more especially, because his cabin home became the first place of worship of the Brethren in all this territory. Twin Church, the name given to the first church of this section, was divided into the Upper Twin and Lower Twin in 1830. These divisions and names were changed into Upper Twin and Sugar Hill in 1913.

The Price's Creek Church remains with its boundary the same throughout the century, with a large measure of internal growth and development. This is a wide-awake organization. In the lower end of the Lower Twin Church territory was the Middletown mission, which developed into the present Middletown Church. This church as well as the Cincinnati Church, at the far southern extremity of this group, along with Hodgenville and Constance, in Kentucky, will be considered in this division of churches in connection with the above named. They will be noted in this order: Twin, Sugar Hill (Lower Twin), Upper Twin, Price's Creek, Hodgenville, Constance, Cincinnati, and Middletown.



(1)

Twin

THE Brethren were among the first settlers in Twin valley, Preble County, settling in every part of the county. Some of them became members of the Four Mile Church organized in 1809, but most of them were members of the Twin Church. The first settlers were the Eikenberrys, Teals, Aukermans, Albaughs, Haldermans, Browsers, Brubakers, Florys, Harts, Heckmans, Rineharts, Markeys, Ebys, Barnharts and Youngs. The first preachers were Peter Eikenberry and John Hart. Later on came Abraham Flory and John Brower. Peter Eikenberry was doubtless the father of Henry Eikenberry who came with his wife and five children near the beginning of the last century, locating in the southwest part of Lanier Township. They camped there for six weeks after which they moved into a log house they had builded. For a year there was no other settler within a mile.

When Peter Eikenberry died, his burial was the first in the nearby cemetery. His age is unknown, but he must have been past middle age when he came to Ohio as his son, Henry, was born in 1772. Abraham Flory was born in Franklin County, Virginia, from which state he emigrated to Ohio and settled in Gratis Township in 1823.

As early as 1805 or 1806, members of the church consisting of the Teals, Aukermans and Haldermans gathered at Samuel Teal's home for religious worship. From this small beginning the Twin Church began. Elder John Hart came from Virginia in 1808 and with the assistance of Elder Jacob Miller of the Lower Miami Church organized the Twin Church in 1809. A more complete reorganization probably occurred in 1820. The Teal dwelling continued the place of meeting every four weeks, but as more members moved in, their homes in turn were used for this purpose, church houses not being in evidence for many years. Many members moved in from other states, some coming up from the Stonelick Church, Clermont County. Twin territory now embraced the larger part of Preble County, the northern part of Butler, and the southwestern part of Montgomery. Elder John Hart was the Presiding Elder as long as it remained one organization. In 1830, Twin Church was divided into the Lower Twin and Upper Twin churches. The line was very irregular, being made to suit the elders, leading deacons and members.

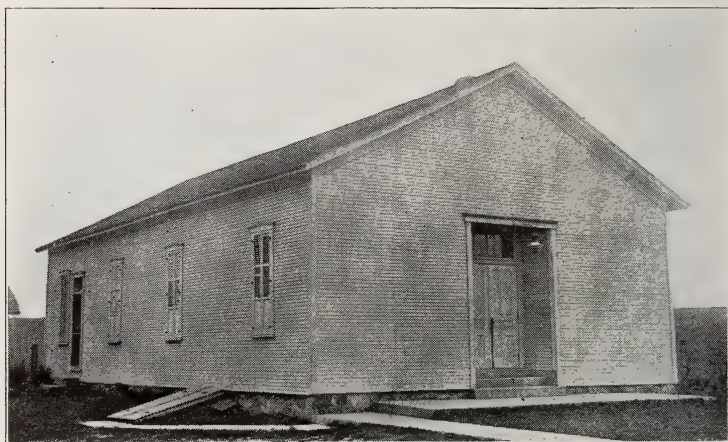


(2)

Sugar Hill (Lower Twin)

THE Lower Twin Church was presided over from its organization in 1830 by Elder John Brower until his death, April 27, 1863, at the age of eighty years. Elder Brower came from Pennsylvania. He purchased his farm in Lanier Township, February 23, 1830. He may have come several years earlier. He was, doubtless, the son of John Brower, Sr. If so, his father died about 1813 in Montgomery County, Ohio, and his mother, Mary Magdalena, in

Miami County, Indiana, September 3, 1845, aged eighty-five years and one month. His brothers were Abraham, Jacob and George, and his sisters, Susan, Polly and Betsy. Jacob and George were both ministers. Jacob moved to Mexico, Indiana, in 1837 and John in 1843. Elder John Brower was married to Rebecca Harter and had nine children: Israel, Jonas, John, George, Catherine, Molly, Diannah, Elizabeth and Rebecca. His wife died November 19, 1858, aged seventy-seven years, one month and two days. He served on the Standing Committee in 1843, 1850, 1858 and 1862.



Tom's Run Church.

The Brower meeting house was built on his farm about 1845 or earlier as the deed was made September 22, 1838. Nearby the church the cemetery, in which his remains lie, was laid out. The church house west of Gratis known as the Brubaker Church, no longer used, was built during the eldership of John Brower. The Tom's Run house which was erected about 1860, also, was built during his eldership. His son, Israel Brower, was married to Susannah Swihart February 17, 1828. She died May 4, 1863, aged fifty-six years, eleven months, and five days. He was elected in 1852 and was known as the "weeping preacher." He moved to Lower Stillwater in 1868, to Lower Miami in 1872, and died in 1879. David Mishler moved here in 1848 and departed this life in 1854. He was a sweet English and German singer, speaking both languages. The wife of J. W. Fiddler is a granddaughter.

After Elder Brower's death, the church was presided over by elders of adjoining churches until sometime after the moving in of Elder Abraham Younce who came about 1865, although he did not take charge until some years later. His work was much appreciated by the church and he was in great demand to officiate at funerals. He presided until his decease in 1881. The Twin Valley house was very substantially erected in 1874 during his leadership. It is now torn down. Among the preachers who labored here in the 70's were David Flory and Jacob Lowman. Both later affiliated with the Old Orders.

Ezra Gilbert came here and assisted in the ministerial labors in the 70's. Elder Francis Cotterman was elected to the ministry here about 1864, ordained about 1873, and presided from 1881 to 1884, and a few years later he moved near Dayton. He died May 2, 1899, aged seventy-one years. Elder Landon West presided here from 1884 to 1889, Elder Jonas Horning served as deacon from 1876 to 1881; as minister from 1881 to 1889; as elder from 1889 to 1910. His wife was Catherine Bowser. They have been faithful servants. D. M. Garver moved here in 1889 and spent twenty years of faithful service. He was ordained here August 2, 1898. He left Lower Twin Church and moved to Trotwood Church in 1909. Aaron Brubaker is a product of the Twin Churches. He was a member of the Upper Twin Church, but after his marriage to Clara Eikenberry he held his membership most of the time in Lower Twin, where he was elected deacon November 5, 1884; to the ministry November 3, 1886, and ordained on August 1, 1905. He presided over Lower Twin from 1910 to 1913. After the new arrangement he presides over Upper Twin with much prudence. Sister Brubaker is an active helper. Emanuel Shank moved here in 1891 from Lower Miami, thence back again to that church in 1896. J. Franklin Brubaker was elected to the ministry August 3, 1879, in Lower Twin and was ordained August 2, 1910, in the same church. He resides in West Alexandria and is a careful overseer over the Sugar Hill Church since December 16, 1913. He has a judicious assistant in his wife, who was Elizabeth Brubaker before marriage.

Noah Erbaugh was elected deacon, August 3, 1897, minister November 5, 1907, and ordained June 2, 1914. He is a useful minister. He married Lauretta Bowman. In the fall of 1918 they moved to the Poplar Grove Church. David Priser was born here. He married Emma Bowman. He was elected deacon May 21, 1908, and to the ministry

June 2, 1914. He has spent some time in Manchester College in preparation, where he still resides.

The deacons of this church were Levi Brubaker, his wife, Hannah Brubaker, (nee Cloyd), Henry Brower, his wife, Catherine Brower, (nee Bock), Joseph Brubaker, his wife, Nancy Brubaker, (nee Flory), Henry Flory, his wife, Marillis Flory, (nee Pegans), Jacob Yingling, David Wampler, his wife, Sarah Wampler, (nee Shoup), Henry Wray, his wife, Mary Wray, (nee Bates), Rudy Haines, his wife, Sophia Haines, (nee Kuns), Henry Brubaker, his wife, Esther Brubaker, (nee Paulus), Philip Priser, his wife, Eliza Priser, (nee Snyder), John Kinsey, his wife, Ada Kinsey, (nee Fudge), Christian Eikenberry, his wife, Sarah Eikenberry, (nee Young), Henry Lowman, his wife, Hannah Lowman, (nee Wilson), Harvey Erbaugh, his wife, Mary Erbaugh, (nee Brower), Joseph Lowman, his wife, Virgie Lowman, (nee Brubaker), Isaac Bowser, his wife, Hattie Bowser, (nee Heck), Arthur Fuls, his wife, Ida Fuls, (nee Priser), Joseph Brower, his wife, Liretta Brower, (nee Brown). The latter moved in from Four Mile in 1918.

As hinted in the introductory of the story of the Twin Church, the line was very irregular and inconvenient, yet seemed hard to change. In some places the members lived within a few rods of the church house in one district, yet belonged to the other church whose house of worship was five or more miles away. One of the churches was in the other district. After several years consideration and different efforts a meeting was held December 16, 1913. This meeting made a new line. The western part of this territory was named the Upper Twin Church with Elder Aaron Brubaker, overseer, assisted by Elders Fletcher Deaton, B. F. Petry, and Robert Dillon. The deacons were Christian Eikenberry, Levi Rinehart, Ed Rinehart, William Brubaker, John Smith, Martin Driver, Frank Showalter, and Joseph Lowman; three places of meeting: Wheatville, Gratis, and Beech Grove. The Eastern part made a new division called the Sugar Hill Church, which included Gorn's Run, Sugar Hill and Middletown with J. F. Brubaker, Presiding Elder, assisted by Elder Jonas Horning, Noah Erbaugh and Samuel Miller in the ministry, and deacons Jacob Pfoutz, Philip Priser, Henry Lowman, John Kinsey and Harvey Erbaugh. The Middletown work was continued as a mission in this church's territory until taken over by the Mission Board of Southern Ohio. (See History of Middletown Church.)

The changing of church lines which sometimes placed preachers and deacons in different congregations without their moving, makes the histories of Sugar Hill and Upper Twin difficult, without being read conjointly. Noah V. Beery, a minister, with his wife, Eliza Beery, (nee Bowman), moved here from Four Mile Church, Indiana, in the fall of 1918. D. P. Groff, a deacon, with his wife, Clara Groff, (nee Royer), moved here in the spring of 1919. John H. Good, with his wife, Emma Good, (nee Fuls), was elected to the ministry, March 1, 1919. The church has 130 members, and a combined average attendance of ninety-one at the two Sunday schools. Tom's Run Sunday school supports Martha Landis as a missionary worker at Cincinnati. Sugar Hill congregation is a splendid field for service.



(3)

Upper Twin

ELDER John Hart was the Presiding Elder from the organization, until he moved to Indiana in 1849. Born in Pennsylvania in 1773, he moved to Augusta County, Virginia, from whence he emigrated to Preble County in 1808. His first wife was Elizabeth Sellers. They had ten children. After the death of his first wife he married a sister of Elder Moses Shoup. He followed the tailor's trade and with his daughters used to travel from house to house and make garments for both sexes. He was a member of the Standing Committee of 1841, 1843, 1848 and 1850. He was able and devoted. He died in Carroll County, Indiana, in 1856. Jacob Brower and George Brower, early ministers here in the 30's are noticed in connection with Lower Twin history.

Elder Daniel Miller came from Stonelick Church in 1829 where he had been deacon and minister. He was ordained in 1835 and was a member of the Standing Committee in 1853, 1858, 1863, and 1868. He presided over the church from 1849 to 1879. He was an able counselor, serving on many select committees, energetic in the pastoral visit and a

father to his flock. Another early minister was Elder Joseph Eikenberry who died comparatively young, August 21, 1840, aged thirty-nine years, six months and sixteen days. He was a power in the pulpit. Elder Joseph Leedy, his wife, Lydia Leedy, (nee Witter), was elected here in 1850 but in a few years moved to Indiana, where he gave full proof of his ministry. He died January 13, 1903. Elder Nathan Haywood presided over this church from 1879 to 1881 when he withdrew with the Old Orders. He was born in Concord, Massachusetts, September 8, 1807. When he was four years old, his parents moved to the state of New York in the winter time on a sled, and when he was twelve, to



Wheatville Church.

Clermont County, Ohio, coming by way of the Ohio River on a raft to Cincinnati. He was married March 5, 1829, to Margaret Frey, settling near Goshen, Clermont County. He was elected to the ministry in the Stonelick Church in 1838. With the exception of 1833 to 1835 in Preble County, 1856 to 1858 in Illinois and 1865 to 1867 in Indiana, he lived in the Stonelick Church. In 1867 he located permanently in Preble County. He was the father of eight children and was a man of earnest religious zeal.

Elder Henry W. Bare was born in Pennsylvania, August 25, 1803. He married Mary Ann Fourman December 21, 1826, and they had fifteen children. He was early called to the deaconship and with Jesse

Royer, also a deacon, was called to the ministry about 1850. Both were fine scriptioners and useful in the ministry. Elder Bare presided over this church from 1881 to 1883, also over the Four Mile Church, Indiana. He died August 25, 1885. Elder Jesse Royer was born in Maryland, July 25, 1801. He was married to Susannah Eby March 27, 1828 with whom he reared nine children. He died February 23, 1885. Other ministers who worked here were Isaac Miller who lived here in the latter 50's, then moved to Michigan. He had come from Virginia with A. Detrick, a preacher of the Salem Church; Elder Josiah Eikenberry, who died February 18, 1884, aged fifty-three years, two months, and two days. He gave much promise as an elder and presided over the church from 1883 to 1884. His wife, Ebulah Eikenberry, (nee Young) died in 1897, aged sixty-three years, three months and twenty-three days. Samuel Miller and Isaac Young were elected in 1881. Brother Young gave promise of much usefulness in the ministry but was hindered in the work. His wife was Amanda Billman. He died in 1908. Brother Miller had been a deacon for many years and still survives. He married Margaret Marker.

John Miller was a minister here in the 70's and went with the Old Orders. John Stoner was elected in 1877 and also went with the Old Orders in 1881. A. G. Crosswhite came here in 1887 from Tennessee. He labored with much acceptance until 1897, when he moved to Carroll County, Indiana. Milton Barwick was elected to the ministry on November 7, 1889. He moved to Canada in 1902. He became editor of the Inglenook, and died suddenly at Elgin, Illinois, May 7, 1908. His wife was Edith Workman. B. F. Petry was elected in 1894 to the ministry. He has done much evangelistic work. He married Jennie Kitterman. Arthur Henry was elected to the ministry but after several years was installed as a deacon. Robert Dillon was elected to the ministry in 1908. His wife was Jennie Deaton. Joseph Nill, elected in 1899, moved to Oklahoma. William Deaton was elected to the ministry in 1916.

This church was for more than a score of years under the care of non-resident elders. Jacob Rife of Four Mile, from 1884 to 1886; Jacob Garber of Wolf Creek, from 1886 to 1897; John Calvin Bright of Wolf Creek, from 1897 to 1907. The next to preside was Fletcher Deaton who came as a minister from Virginia in 1902 to Lower Twin,

then here in 1903. He and B. F. Petry were ordained here in 1906. Elder Deaton was chosen to preside in 1907 and continued to 1911. He proved a good and efficient overseer. He is a fine exhorter. J. F. Brubaker served 1911 to 1912 and B. F. Petry 1912 to 1913. Since then Aaron Brubaker has had charge. Peter and Elizabeth Fisher (nee Brower) served in the deacon's office here from 1828 to 1836. Their descendants number twenty-four preachers in the West, notably the Fishers in Indiana, etc. Jacob Rinehart, a deacon, died here December 17, 1853, aged 72 years, 6 months and 3 days. Other deacons serving here were David Rinehart, John Brower, John Wine, David Ullery,



Gratis Church.

Samuel Zook, John Ockerman, John Albaugh in 1845, David Karns, Jacob Brubaker, David Albaugh, Henry Young, his wife, Elizabeth Young, (nee Teal), John Brubaker, Big Abe Miller, his wife, Lydia Miller, (nee Rodabaugh), James Swihart, his wives, Mary Swihart and Catherine Swihart, (nee Miller and Young), Enoch Rinehart, his wives, Elizabeth Rinehart and Rebecca Rinehart, (nee Young and Barwick), Jacob Pfoutz, his wife, Lucinda Pfoutz, (nee Early), Solomon Nill, his wife, Barbara Nill, (nee Wise), Charles Henry, his wives, Catherine Henry and Sarah Henry, (nee Cassel and Showalter), Reuben Furry, his wife, Kate Furry (nee Albaugh), George Petry, his wife, Anna Petry, (nee Wehrley), Levi Rinehart, his wife, Anna Mariah Rine-

hart, (nee Eikenberry), Harvey Erbaugh, his wife, Mary Erbaugh, (nee Brower), William Brubaker, his wife, Alice Brubaker, (nee Brubaker), Christian Eikenberry, his wife, Sarah A. Eikenberry, (nee Young), John Smith, his wife, Ida Smith, (nee Ulrich), Martin Driver, his wife, Katie Driver, (nee Weikel), Frank Showalter his wife, Bertha Showalter, (nee Tillberry).

For over half a century the meetings were held at the homes of the members. The church house was built in Wheatville in 1862. In 1860 at Sugar Hill, in 1870 at Beech Grove. Services were held also at Scuffletown school house. Each place had one service every four weeks until the last of the nineteenth century. This church suffered considerably by the withdrawal of the Old Orders in 1881. Upper Twin Church has now one hundred and eighty members and an average attendance of thirty-nine at the Gratis Sunday school and forty-five at the Wheatville Sunday school. In the spring of 1912, the Reformed church house in Gratis was purchased, remodeled and dedicated in June of the same year, Charles L. Flory preaching the dedicatory sermon, since which, preaching services and Sunday school are held. May 25, 1919, the Universalist church house at Eaton was rented and services and Sunday school begun there, the services in the Beech Grove house being discontinued. This church's work is widening wonderfully.



(4)

Price's Creek

THIS church, near the Ohio and Indiana state line, including the northern part of Preble and the southern part of Darke counties, contains an area of one hundred and eighty square miles. The church derives its name from the stream flowing near by, with the main house of worship erected upon its banks. The other church houses are located, one at Castine and the other in the northwestern part of the district called the Cedar Grove house.



Price's Creek Church.

About the year 1820 a few members who doubtless became members of the early Twin Church, settled on or near the above named stream. And in the year 1832 twelve members came from Pennsylvania, including Elder Jacob Petry the first minister of the church and three deacons, Samuel J. Wehrly, George H. Wehrly, and Henry Petry. Two years later or in 1834 an organization was effected, Elder John Hart of the Upper Twin Church assisting, which formed the nucleus of the Price's Creek Church. Services were held regularly every four or six weeks. Having no house of worship these meetings were held in their humble cabins that dotted, here and there, the neighborhood. These meetings were of a great spiritual uplift to the membership, and exerted a powerful influence for good in the community. Under its organization the membership rapidly increased both by conversion and immigration. In 1838, or four years after the organization, John Olinger was elected to the ministry, being the first brother called to the ministry here. Brother Olinger gave much promise of usefulness to the church but died in 1847, at the age of forty-three years. His widow lived to be quite old, and together with Sister Susanna Shuman, being of the same age, was permitted to live for nearly a century and many were the days that they enjoyed Christian fellowship together.

In the meetings held in private homes above spoken of, benches made from puncheons split from logs with holes bored in to insert legs, were conveyed from one place to another wherever the meeting was held. These meetings were largely attended, seemingly by every one from far and near, all remaining for dinner, which was the custom in those days. In the afternoon having a social time together, and occasionally preaching services, especially when a minister was present from a distance. In the evening they all repaired to their homes thanking and praising God for the spiritual feast, and with their mode of travel they took as much pleasure in the horse back ride or the huge old wagon filled to its brim with humanity, as is now enjoyed the automobile and the traction car.

The same year of its organization, the second wife of George H. Wehrly was baptized. Then in the following year a number of members emigrated from Pennsylvania and were received by letter. The year following or 1836, six more were baptized, and in 1837, four more were received by baptism. In 1840, Samuel Petry and wife and George

Michael and wife were baptized. Then in 1842, Wendell Minnich and wife and the wife of L. T. Wehrly were baptized.

A number of years following 1842, seemed to be a seeding time and in 1849 a bountiful harvest was reaped, in which ten prominent members were received into the church, among whom Levi Miller and wife were baptized. He was a son of Catherine Miller who emigrated from Pennsylvania in 1832 with her seven fatherless children, four sons and three daughters, she being a widow for fifty-two years, and then went to her long home to reap her reward. She had been a great worker in the church, lived a very zealous and consecrated life, and was called at the age of ninety-one years. Left to mourn her departure were five children, sixty-five grandchildren and one hundred and thirty great grandchildren of which a large part are prominent members of the church to-day. Brother Levi was also ninety-one years old when he departed this life.

The other members that united with the church in 1849 were, George Siler and wife, Aaron Wehrly and wife, Henry P. Wehrly and wife, and Joseph Studebaker and wife, and several members were received by letter the same year. So by this time the church had quite a nucleus of members, the membership having increased to about forty. In 1848 Wendell Minnich was elected to the ministry. He also gave promise of much usefulness and was mighty in the scripture. His wife, Katherine Minnich, (nee Kreider) being a sister of Elder Tobias Kreider, lived to a great age, always laboring in the cause she so greatly loved. June 4, 1849 Elder Jacob Petry died. The church now for seven years was without a resident elder. In 1849, Taswell Gray was elected to the ministry.

In 1850 the first house of worship was erected, which was located at Castine. This house was 25x35 feet in dimensions, hewn from logs cut from the nearby forests. The puncheon flooring and benches also served them best for their convenience in those days. In 1854 George Siler was elected to the ministry, being the fourth minister elected since the organization. In 1856 Wendell Minnich was ordained to the eldership and presided over this body until his death which occurred in 1862. He was the first elder ordained in this church. In 1857 Alfred Ogle was elected to the ministry, but in the following year moved to Iowa. Resin Stephens and Samuel Petry were elected to the ministry

in 1859. In the meantime regular services were being held at the Castine house but not being adequate to accommodate the attendance a new house of worship was erected in 1864 upon the west bank of Price's Creek. The house at present being the same structure, but since has been remodeled in the year 1907 and again in 1918. Then in 1865 H. P. Wehrly was elected to the ministry, and the same year George Siler was ordained to the eldership, Elder Siler presiding over the body until the Old Order Brethren withdrew in 1881. In 1867 Lewis Holtzmueller was elected to the ministry. In 1867 a new house of worship was erected on the east bank of Twin Creek, on the site at Castine where it at present stands, and which has since been remodeled once in 1904 and again in 1915. In 1880 Daniel Garber was elected to the ministry. He went with the Old Orders in 1881 with Elder Siler and the two ministers, Wehrly and Holtzmueller.

At a called council September 4, 1881, what is known as the "Old Order Brethren" withdrew from the main body here which greatly reduced the membership in Price's Creek. In the number that withdrew there were the four ministers just mentioned, (one of whom was an elder), four deacons and forty members, while there remained in the church two ministers, three deacons and about seventy members. The deacons remaining were Nicholas Bucher, Jacob M. Petry and Levi Miller. At the same meeting Resin Stephens and Samuel Petry were ordained as the church had been left with no one in the eldership, from which time Elder Stephens presided over the body until 1893. For a few years the progress of the church was very slow. Also in the year 1881 Luther Petry was elected to the ministry. He labored with the brethren for nine years, then located in other fields until the year, 1916, when he returned and is now laboring with the home church again. In the year, 1885, Joseph Longanecker located in the Price's Creek Church, he being the first minister received into the church by letter since its organization. The year following or in 1886 Henry Longanecker held the first series of meetings. Though the meetings continued only one week, the spiritual uplift was great, with one accession, but with the close of the years 1886 and 1887 more than forty converts were received into the church through the holy ordinance of baptism.

In the year, 1892, Andrew Miller was chosen to the deacon's office, and the same year was elected to the ministry and ordained in 1902. Henry Eby was elected to the ministry in 1892, and in 1907 located in

the Bear Creek Church. In 1893 the church was left without a Presiding Elder, Resin Stephens having moved away. The following year Elder Tobias Kreider was chosen to fill the position which he held until the year 1900 when he presented his resignation, and the same year Joseph Longanecker was ordained to the eldership, and presided over the body until 1918. After a short period in the Palestine Church Elder Stephens again took up his membership in this church. He was born October 7, 1822, and died January 18, 1903. In the year 1902, H. H. Petry and Sylvan Bookwalter were elected to the ministry. Brother Petry in preparation for the ministry at North Manchester, Indiana, met with an accident in 1904 which resulted in his death. Brother Bookwalter's labors have been largely confined to the Cedar Grove house as much of the time he was the only minister. He was ordained to the eldership in 1910. He also has been a member of the Missionary committee for three successive terms. Herschel Weaver was elected to the ministry in 1907, spent some time in preparation at North Manchester and Bethany, was ordained to the eldership in 1917 and has presided over the church since 1918. Herbert Richards was elected to the ministry in 1908, but soon after located elsewhere.

The first Sunday school was organized in the year, 1888, at the Price's Creek house, Joseph Longanecker being the first superintendent. The school soon after developed into a strong body of Sunday-school workers. On April 24, 1894, the first Sunday school was organized at the Castine house which also gave evidence of much fruitfulness in Sunday-school development. The same year the Cedar Grove house was built. In 1911 Oliver Royer was elected to the ministry, but soon went to other fields of labor. Lester Heisey was received by letter in 1914. Locating near the Cedar Grove house he labored with the members at that point, but after two years of work removed to other fields. Wesley Hollinger was received by letter in 1916, and is now, with his companion, laboring with the Cedar Grove members. Joseph P. Robbins also about this time lived here a short while.

Elder George Stump and wife were received by letter in 1917. He, with his wife, spent their youthful days in this community, and were baptized here more than fifty-five years ago, but soon after removed to the Palestine Church. They now have returned to enjoy Christian fellowship in the old home church. C. C. Petry was received by letter in 1917. He also was received into the church in his youthful days at

this place. He had been located in the Four Mile Church, Indiana. Price's Creek Church is at present represented on both the committees of the Brethren Home and Mission Board of Southern Ohio. A. B. Miller is both a charter member of the Home and its secretary and treasurer, while C. A. Baker occupies the same offices for the Mission Board.

The following were deacons here with dates of beginning of service: Samuel J. Wehrly, George H. Wehrly and Henry Petry in 1832 before the organization of the church; Nicholas Bucher by letter in 1849; Jacob M. Petry and Henry Hoff in 1859; Levi Miller and Jesse Petry in 1865; Andrew Wehrly and Albert Conning in 1880; M. F. Petry and M. M. Petry in 1881; Henry Hovatter in 1902; Andrew Miller, Daniel Hoff, Joseph Shaffer, Lewis Richards and Jacob S. Petry in 1802; John Worterbaker in 1896; N. T. Saylor and George Miller in 1898; C. A. Baker and W. V. Petry in 1911; Robert Wolford in 1918; Willis Wandle and William Grossnickle in 1919. The last ten deacons mentioned, with the present eight preachers constitute now the official board.

This church has always closely adhered to keeping the ordinances and commandments of the Scriptures as understood by the Brethren and has never swerved from the nonconformity principles of the church. It has also been famous in the past on love-feast occasions of having the old time all day meeting beginning at 10 o'clock. The membership numbers now two hundred and ninety. Twenty preaching services are filled each month. There are three evergreen Sunday schools. Cedar Grove with an average attendance of thirty-seven, Castine has eighty, and Price's Creek, one hundred and one. Christian Workers' meetings are held at each place of worship throughout the year. Price's Creek Church is a field of fruitful activity.



(5)

Hodgensville

THERE have been repeated efforts to build up the cause in Kentucky. As early as 1876, the District Meeting sent brethren to preach the gospel to the isolated members in Kentucky, and a promise was given to defray the expenses. In 1878 the District Meeting appointed A. Frantz, George Garver and S. Kinsey to assist G. V. Siler in ministering to the missionary wants of that state. The efforts do not seem to have been crowned with any flattering degree of success, and the few members at the places where the work was done, soon disappeared. As all of the above committee, with one exception, in a few years went with the Old Orders, this may account in part for the lethargy in this field, then again later on the interest seems to have revived, as in 1895 Campbellsville was placed on the roll call of Southern Ohio churches, where it remained for a few years.

Some work was also done by the Mission Board in Hart County but again the interest lagged in this field, so much so that the various efforts at the different places in Kentucky, are now almost forgotten. One of a later date at Hodgenville which for a short time also appeared a promising point, will now be recounted. About January 1, 1890, the General Mission Board received a letter from one, Matthew Hill of Hodgenville, Larue County, Kentucky, stating that he had been a lifelong Baptist, and that his brother in Kansas, who is a member of the Church of the Brethren, had been sending him the Gospel Messenger, in which he had become so interested, that he now offered himself for membership, and asked that the board send a man to receive him.

The board at once secured Elder I. J. Rosenberger to investigate. He responded, and arriving at the Hill home on Sunday morning, January 19, 1890, was received with southern courtesy, and found that Mr. Hill wished to be baptized and then stand as a member without making

any special effort which he thought would be fruitless. His mother however living half a mile up the road kindly and cheerfully offered the use of her house for services. Her home used to be a large slave plantation. Several of her former slaves still lived on this place. That night there were nine hearers, who seemed intensely interested. The large rooms of Grandma Hill's comfortable dwelling were soon well filled each night of the week, and the people were favorably impressed with the new Baptist doctrine, as they termed it.

On the following Sunday three were baptized in the beautiful stream of South Fork, in the presence of a large crowd of anxious on-lookers. In the month of June Elder Rosenberger, with his wife, renewed his visit to Hodgenville remaining ten days and baptized six more. He kept up these visits regularly until the number of members reached twenty-eight. As Elder Andrew C. Culp from Indiana had moved to Campbellsville, within fifty miles of this point, the mission at Hodgenville was placed in his care. But as the country did not prove to be a healthful place for Elder Culp, he sold his property and moved to Nebraska.

This made a sad vacancy. A number of the members kept moving to other parts until their membership became very much reduced. Intemperance was the ruining sin of the country, and the membership was much affected by it. Death called a number of the Hodgenville members, and Hodgenville Mission is no more. Grandma Hill was a most worthy woman. Brother Hill was a man of most excellent standing in his community. He was the county engineer for many years, and ranked high for his ability and integrity.



(6)

Constance

THE work was opened at Constance, Kentucky, by a prayer meeting at the home of Brother and Sister John T. Moll on New Year's eve, 1897. The first Sunday school was held on the second Sunday of March, 1897, at the same place. Sister Moll was a member of the Ninth Street Baptist Church of Cincinnati. Being active as a mission worker, she saw the needs of the people near her home and in her humble trusting way started this work. Brother Moll at this time was not a Christian. At this first prayer meeting they prayed earnestly for his conversion and on February 14, 1897, Brother Moll began to seek the Lord and on February 21, 1897, he began to look for a church that obeyed fully the Bible. He spent much time studying different faiths, spending much time in the Public Library in study. He decided that the Church of the Brethren was the nearest the Bible but did not know where any of the Brethren lived or had services. In reading the Daily in October, 1897, he saw where a Dunker minister, W. I. T. Hoover, of Dayton, Ohio, had preached a funeral. He at once wrote Brother Hoover who referred him to the Mission Board. In November, 1897 he arranged to meet Elder D. M. Garver in Cincinnati and took him to his home and had services. After the evening meeting a number remained until 2 a. m. for further inquiry into the practices of the Church of the Brethren. February 22, 1898, Brother Moll was baptized. In October, 1898, Sister Moll also was baptized into the Church of the Brethren. During this time the Sunday school grew and five were baptized before they built the church.

They saw the need of a church and in 1901 and 1902 a little church (20x30) was built and was dedicated by Elder D. M. Garver on the second Sunday of January, 1902. After the dedication Elder Garver held a series of meetings resulting in three more finding Christ. The work continued to grow until now there has been twenty-seven bap-

tized. In 1908, Brother Moll was called to the ministry and with his wife continues to labor faithfully with these people, preaching each Sunday and helping all they can during the week. Elder R. N. Leatherman assisted some while the Cincinnati Church was being built. The Sunday school now averages thirty-seven and the number of members is seventeen. In some of the years the Mission Board occasionally sent a minister down from the Miami Valley churches to assist Brother Moll in the preaching service. The board decided in 1919 to do this once each month. Elder J. W. Fidler has the present oversight of the church.



Charles Knoepfle and Wife.
The originators of the Cincinnati Mission.



The Cincinnati Church.



The Cincinnati Parsonage.

On the corner lot, the new church house as it appears above was afterwards built.



(7)

Cincinnati

THE work was started by Charles and Mabel Knoepfle, (nee Dear), in their own home at 4152 Chambers Street. Eight were present the first Sunday. Brother and Sister Knoepfle had been members of the Church of the Brethren for some years, Brother Knoepfle being for a while superintendent of the Sunday school at Constance, Kentucky. Feeling the need of the same in Cincinnati, they opened a little Sunday school January 14, 1912. While they had a very small beginning the work grew until on July 7, 1912, they moved to a little hall at 4167 Hamilton Avenue. Shortly after this, the Mission Board came to their assistance by paying the rent of the hall and helping to furnish it. In December, 1912, Elder D. M. Garver assisted by Ethel and Amy Kuns held a short revival meeting resulting in four souls finding Christ. Brother and Sister Knoepfle were very faithful keeping the work going, and on September 12, 1917, the Mission Board located Brother and Sister R. N. Leatherman there to assist in the work. The services were now moved to a hall at 1514 Chase Street.

During the year 1917-18 the churches of Southern Ohio were canvassed for funds to build a church house in Cincinnati. Through the generosity of the churches a large sum was raised by means of which a lot (40x50) on the northeast corner of Chase and Chambers Streets was purchased, also the adjoining lot (40 x 150) containing a two story frame, six room house which is now used as a parsonage. The amount expended for the above properties approximated six thousand dollars. The remainder donated by the churches, was used in the erection of a suitable church building costing some fifteen thousand dollars. It was built by the Mission Board in war time when building material and labor were exorbitant. This house, neat, beautiful and commodious, with well arranged Sunday-school rooms that can be used

singly or jointly with the main auditorium, is well fitted for the future needs of Cincinnati. It is modern in all its appointments, and is a credit to the churches of the Southern District of Ohio through whose liberality the building was made possible. It was dedicated January 19, 1919. Elder S. Z. Smith who had done most of the financial solicitation of the churches, preached in the forenoon and in the afternoon it was formally set apart for the Lord's work in a dedicatory sermon by Elder H. K. Ober of Pennsylvania. While the membership now numbers but about a dozen in the city, yet with this splendid structure and equipment great things in the future may be expected. The Sunday school averages twenty-eight. Martha Landis is supported here by the Tom's Run Sunday school as missionary worker. J. W. Fidler is the Presiding Elder and R. N. Leatherman is the pastor.



(8)

Middletown

MIDDLETOWN is a city of 25,000 in the Miami Valley. This town lying within the territory of the Lower Twin congregation was found to contain eight members of the Church of the Brethren upon an investigation made by the Lower Twin Church April 5, 1910. Edward Jarvis and wife, Susan Weidner, Henry Weidner and wife, Andrew Isabel and wife, Wm. Urton and wife, Harley Case and wife, Wm. Setty and wife, Wm. Wray and wife, and Wm. B. Bowles and wife were the pioneer families of this early work. Meeting together as they did in prayer meetings and song services at their different homes, they soon sought the Lower Twin Church for preaching services.

At a harvest meeting in the above church held in August, 1912, funds were raised to carry on the work systematically. On February 4, 1913, services were begun in the First Presbyterian Church, which had been secured, to be held regularly every two weeks. On July 21, 1913, forty-five persons met at the home of Edward Jarvis, and ar-

rangements were made to start a Sunday school. Elder Aaron Brubaker presided. Edward Jarvis became the first superintendent and Harley Case assistant superintendent. Soon after this, steps were taken to buy a church lot and build a church house in Middletown by the Lower Twin congregation. The Mission Board donated four hundred dollars from their funds to the project. A lot on the corner of Grand Avenue and Moore Street was bought for five hundred dollars and a house 38 x 40 in dimensions was built costing about twelve hundred dollars under the direction of brethren D. F. Priser, Reuben



Middletown Church.

Furry and Ed. Jarvis. The church house was dedicated November 22, 1914. On petition of the Sugar Hill congregation to the District Meeting of Southern Ohio, 1915, the mission was turned over to the District Mission Board. Through the generosity of the Sugar Hill congregation this splendid property came into the Mission Board's hands free of debt. Elder Frank Brubaker with his co-laborers still continued to look after the mission for a few months until the Mission Board could adjust themselves to their new charge. A line was drawn one mile north of the Butler County line as the division between Sugar Hill and Middletown.

Its formal organization as a distinct congregation with a full corps of officers occurred December 9, 1916, with Elder J. O. Garst presid-

ing. Previous to this the Mission Board had authorized him to take charge of the Middletown Church and supply them with a preaching service every two weeks which he did until November 1, 1916, when Elder John Eikenberry and wife of Bradford, were induced to locate here and take up the pastoral work. Elder Garst continued as the Presiding Elder. At a council meeting held March 24, 1917, Henry Weidner and his wife, Elizabeth Weidner, (nee Barcklow), and William Wray with his wife, Alice Wray, (nee Bowles), were installed in the office of deacon.



Elder John Eikenberry.
A former pastor of this church.

The first love feast in Middletown occurred at the close of a revival February 25, 1917, held by Elder J. O. Garst. Other revivals have been held by Elders D. M. Garver, Isaac Frantz, Charles Cripe and B. F. Petry. The deacon board consists of three deacons, the two above mentioned and Edward Jarvis with his wife, Flora Jarvis, (nee Butler), Brother Jarvis, long a deacon before residing in Middletown, coming from the Strait Creek Valley Church. Harley Case from the Lexington Church, was the other early deacon here. He did splendid service for awhile but finally affiliated with another church. At a council meeting, March 15, 1919, Edgar E. Schooley of Franklin, Ohio, having felt a desire to enter the ministry, was installed into that office. In the spring of 1919 Elder Eikenberry and wife, after two and one-half years of efficient service, resigned the pastorate and moved to Gettysburg, Ohio. The church being now without a resident pas-

tor, the Mission Board instructed Elder J. O. Garst to again look after the preaching appointments until a resident pastor could be secured. In this he has had the effectual co-operation of Edgar E. Schooley, who though young in the ministry as well as in years, has done much acceptable preaching here. The Sunday school averages fifty-three and the membership is seventy. J. O. Garst is the Presiding Elder. The church has an auspicious outlook.



CHAPTER VI.



The Covington Group





Sugar Grove Church.



Introduction

THE Covington Group is so named because the original Stillwater Church included Covington, Pleasant Hill, and Harris Creek, Covington assuming an early prominence and becoming an early center of the work. Harris Creek became the parent of Oakland and Bradford; North Star, the offspring of Oakland, and later the parents of Ash Grove. Loramie and Sidney are more distantly related to the others. They comprise parts of Miami, Darke, Mercer, and Shelby counties. To contrast the scope of country covered by this group of churches with what it was a century ago, it is evident that some powerful agency has been at work transforming this once wild wilderness into fruitful fields, and replacing the serpentine trail of the savage by the paved public highway beside which the traction car speeds like the wind, and upon which the auto gives it a merry race. Instead of the log cabin appears the modern home perfectly equipped; mammoth cargoes of produce, merchandise and human freight are carried with lightning speed on land and even through the air by methods undreamed of a few years ago.

The agencies that have brought this about are several. First comes the backwoodsman with his ax, and levels the forest, and with the aid of his oxen, breaks the soil and cultivates his crop. Next comes the mechanic with his few rude tools. The minister of the gospel, the medical practitioner and merchant are generally said to follow. This however was not generally true of the minister of the Church of the Brethren as he often was among the first of his people on the ground. This happened largely because the Brethren ministers of those days preached the Word without any thought on the part of themselves or hearers of worldly recompense, and through force of circumstances, thus compelled to provide a subsistence for themselves and family, they entered one of the above mentioned pursuits (generally that of a tiller of the soil) which made them pioneers in almost every line of industry

in a new country. While they provided for their own household, they made the ministry their first and paramount duty. The self-sacrifices of Michael Etter, David Deeter, Joseph Risser, the Mohlers, and many others who might be mentioned, will long be remembered. In the history that follows, their deeds will briefly be recounted. The churches of this group will be treated in this order: Covington (Stillwater), Pleasant Hill (Newton), Harris Creek (Upper Stillwater), Oakland, Bradford, North Star, Ash Grove, Loramie, and Sidney (Mosquito Creek).



(1)

Covington (Stillwater)

THE ministers of the Church of the Brethren are usually a nucleus around which pioneer members gather and settle. Elder Michael Etter emigrated from Dauphin County, Pennsylvania, the early part of the eighteenth century and settled on the farm just north of the present Sugar Grove Church. Some came with him, and others followed and settled around him on the hills and knolls along Stillwater up as far as Harris Creek. Elder Etter was of German descent. He was active in church work, was a man of good executive ability, and did much to concentrate and organize the incoming tide of the immigration of the members in that new locality. He died in 1847 in the seventy-first year of his age. His decease was universally regretted. By common consent he had been the shepherd of the Lord's flock until his death.

Elder Etter had not lived in his new home long until he was joined by Elder David Deeter, also from Pennsylvania, who entered the farm adjacent to Sugar Grove on the west. And that home has been held all the years since by the Deeters, relatives of David Deeter, including the present owner, Michael Deeter. Elder David Deeter proved to be a very desirable and congenial co-worker with Elder Etter. Brethren settling together from remote parts, accustomed to different usages,

give rise to new problems which need to be adjusted. To harmonize these in a congenial working body, requires patience and wisdom. These results seem to have been reached in the joint efforts of Elders Etter and Deeter. His wife is referred to as a most devoted Christian companion; the mother of thirteen children. Elder David Deeter died in May, 1849, just two years after his worthy co-laborer Etter. The death of these two faithful shepherds, occurring so closely together, was keenly felt. Rudolph Mohler had moved into the neighborhood from Pennsylvania in 1842. Henry Longanecker also a minister had moved into this community about 1834. Rudolph Bollinger and David Deeter, Jr., were now deacons in the church. Meetings were not held each Sunday morning and Sunday night then as they are now; but in rotation once in two weeks around in their dwellings, in winter, and in the summer in barns, under sheds and in groves, the latter of which were plenty. The dwellings were commonly too small to accommodate the congregations, so when the weather would allow the houses were commonly filled with women and children and the open doors and windows, with eager listeners, men and boys. As the country improved, many of the brethren in erecting new dwellings sought to better accommodate the congregations, hence would build their houses approaching a square in shape, and so arrange the partitioning in the upper story that on meeting occasions this upper floor could be thrown into one room, thirty-five or even forty feet square. And it would amaze people to-day to see the crowds that were commonly fed on these occasions in rural log homes.

While these latter were improvements over their former dwellings for meetings, yet they were not very satisfactory; so that a house of worship was spoken of, and soon started. The material was jointly prepared and gathered and a log house for worship was built on the east side of the road one-half mile north of the present town of Pleasant Hill. This building, like their dwellings, was put up without much outlay in money. In size, it was 30 x 40 feet. This house, modest in its architecture, served its purpose well and was very satisfactory. This house was built about 1840.

After the death of Elder Etter, Elder Rudolph Mohler seems to have taken charge of the church which he held till the time of his death. While Elder Mohler's education was mostly German yet he preached to congregations in the English language quite well. He

labored with the church for thirty-eight years in his official capacity, and his labors were fruitful. He was cautious and kind and a man of excellent judgment. He was loyal to the faith he professed and to the church, firm, but acted with prudence. He and his faithful wife reared a family of thirteen children all of whom became members of the church. Three of his sons were called to the ministry. He died in November, 1880, in his eightieth year.

While the cause was prospering on Stillwater, around the log church, seven miles north on Harris Creek was another point, around which members were settling, where meetings were being held. John Cable was the centralizing figure in this locality. Here also the cause seemed to be growing. The life story of Elder Cable briefly told is this: In the beginning of the eighteenth century or a little before, three brothers by the name of Cable migrated to America from England, and settled near Johnstown, Pennsylvania. These brothers soon separated. One went north; and one south, while the remaining brother, Jacob, remained in Pennsylvania and soon married. When his family was about grown he moved west and settled on Twin Creek in Preble County, Ohio. This Jacob Cable had a son, John, who soon formed an acquaintance with a young Miss Ellis of a strict Quaker family. The attachment grew into a marriage. This young pair remained in the Twin Creek neighborhood for four years; then came north into the woods in Miami County and entered a half section of land, situated about two miles north and one west of Covington. He improved this heavily timbered home and reared his family upon it. He held it until a few years before his death, when he divided it among his children. He was called to the ministry when young and spent nearly fifty years in the work. His education was fair for the day in which he lived. He was a man of considerable talent, of strong convictions, good delivery, and very conscientious. He was very zealous in his calling. He was the first elder at Harris Creek and he held the office until his death. He was watchful in his care of the church. He died in August 1863, in the seventy-sixth year of his age.

Through the efforts of Elder Cable and those who came to his assistance in the ministry from time to time, there was gathered quite a membership in the vicinity of Harris Creek. These members began to feel that this was their church home; while the colony below felt that the log church was the headquarters of their church home. The

territory as now occupied was called the Stillwater Church. As the lower colony had their house of worship, it led those on Harris Creek to consider the project of a house in their locality. This influence so terminated that a brick house was on the way the latter part of the summer of 1845. But an early freeze followed by an early winter compelled them to suspend building when they got to the squares, and it so remained until the following spring. The house was finished in the spring of 1846; and the first service was held in the new house that coming June, and a feast in the fall. Elder Cable had been alone in the ministry in that part of the church territory; and as the new house would call for some increase of services there was a need for more help in the ministry. While Elder Cable was called an English preacher, yet he frequently preached in the German language very satisfactorily. His knowledge of both languages very much increased his usefulness. A council was called in the spring of 1849 in the brick house on Harris Creek, and John Hershey and Joseph Risser were elected to the ministry. Brother Hershey at once took up the work. He had a good memory, with fine descriptive powers and a good knowledge of the Scriptures. During that summer he had a number of calls to preach funerals. Elder Risser was educated in German, and in his day there was much call for German preaching. After Elder Cable's death Risser was given the care of the church which he served up to the time of his death. As a shepherd he was watchful and kind, yet firm. He ruled with love but was uncompromising. He was clear in presenting business. As a working force the brethren in and around Harris Creek felt that they were well equipped in the ministry. John Mohler and Henry Smith were deacons.

In the meantime the cause around the log church was not idle. With Elder Rudolph Mohler at the helm the cause was steadily advancing. They had a growth both by immigration and conversion. They now had outgrown their log church house. Within a short time a plan was agreed upon and a stone house was built on the ground upon which the present Sugar Grove house now stands. This house was built in 1849 and in size was forty feet wide and eighty feet long. The house was thought to be large, but it was soon seen not to be too large for their growing congregation. This house was a material improvement over the log church, and helped much to place the interest of the church on a basis of permanence. These two houses were well located and

each proved to be central points of large religious gatherings. As these two colonies each had now good houses of worship with a good corps of officials; and as their field was widening, new calls for preaching were coming, and the matter of dividing their territory and making two congregations out of this one, was sprung, and met with very general approval. The manner in which the territory was occupied was very favorable to a division. A line between them was most harmoniously agreed upon. The upper division was called Upper Stillwater or more commonly Harris Creek, and the lower was called Covington congregation. This was effected about 1854 and seemed to give new energy to each of the new congregations.

The brethren with their increased duties that naturally fell upon them, felt a lack in ministerial force. Elders Henry Longanecker and David Shellabarger who had lived here quite awhile, were faithful, but age was steadily coming on them. A meeting was soon called at the stone house, November 5, 1857, and Samuel Mohler, then a deacon, and a brother to Rudolph Mohler, and S. S. Mohler, a son of Samuel Mohler, were called to the ministry on a tie vote, and John Murray and John Eller were elected deacons. Samuel Mohler was called to the ministry when past middle age, hence he usually served as an assistant; but as a business man both in the church and in his secular affairs he was a man of sterling qualities. He was soon advanced to the eldership, and at the death of his brother Rudolph, he took the eldership which he held up to the time of his death. He was watchful and kind, had a good memory and fine executive ability. The church enjoyed many years of peace and prosperity under his care. This was frequently commented upon by those who visited the Covington Church. He died July 26, 1891, in the eight-fourth year of his age. His loss was most keenly felt. The editor of the Covington Gazette said of him: Probably no man in this community was more highly respected. As a Christian he practiced what he preached, not only one day in the week but every day in the year. His counsel was wise and it will be hard for the German Baptists to fill the place of 'Uncle Sammy' as his people loved to call him." His son, S. S. Mohler, was called to the ministry in his young manhood, and made good use of the talent with which he was so well equipped. He was born near Covington, September 22, 1832, and was married here to Mary Ann Deeter November 3, 1853. He soon moved to Harris

Creek where he spent several years in service in the church. He then moved to Missouri and became active in the more enlarged general work of the church, serving on some of her most important committees.

As the church was losing members both by death and emigration, there was felt the need of increasing her official force. About 1861 a meeting was called and Samuel Murray was elected to the ministry and John and Rudolph Mohler, sons of Elder Rudolph Mohler, deceased, were elected deacons. As there were a number of members living in and adjacent to Covington there was a call for preaching in the town of Covington. The brethren secured the vacant Baptist house for service, which they occupied for a number of years. As the meetings both in town and at Sugar Grove were being well attended, there was a desire for a protracted meeting in Covington. A number of members were slow in giving their consent, as such meetings were not common among the brethren. These meetings which were being held by other churches were felt to be an injury to pure religion. But the meeting was granted. Elder James Quinter was called to hold the meeting. It continued about ten days or two weeks and there were forty-four conversions. The sermons consisted of a plain presentation of gospel truth. The meeting made Covington a central point of influence of the church which it has held in a large measure since. A Sunday school was organized in 1867, superintended by Samuel Murray assisted by William Boggs. The school met with some opposition, but this gradually subsided.

Elder Quinter moved to Covington in 1866, and edited the "Gospel Visitor" in his home. His services in the ministry were appreciated. Henry Kurtz was assistant editor and they had the printing done at the U. B. Publishing House in Dayton. John Hershey having moved into this locality from Harris Creek gave Covington an efficient ministerial force. About 1869, David Warner and Joseph Groff were elected deacons. As there had been a steady increase of membership in and around Covington, there was a growing feeling that the church should have a house of its own, in or near Covington. The need of the house was a general sentiment. But the location was a matter of some interest at several meetings, but was finally agreed upon, and after the house was built in Covington the wisdom of so doing was soon apparent. A commodious brick building was erected in 1872. Some years after this brethren Abram Neher and Fridley Mikesell were elected to

the deaconship. Jacob Mohler and William Boggs were elected to the ministry in 1873. The stone house at Sugar Grove had become the joint property of the Covington and Newton congregations. This house was inadequate for the growing congregations, especially on occasions of their love feasts, which were held alternately fall and spring by the two congregations. During the summer of 1874 a large and commodious brick house was built on the ground occupied by the



Covington Church.

stone house. The capacity of the audience room was 50x80, yet it was insufficient for the large congregations at her love feasts. So that for some years Covington and Harris Creek by common consent held their annual feasts on the same day so as to divide the crowds, and for the comfort of the meetings. In May, 1875, the well remembered Annual Meeting was held on the farm of John Cassel one mile west of Covington. It was a large and an enthusiastic meeting. About the 80's A. S. Rosenberger was elected to the ministry. He was a physician as well. At the Boyd school house six miles south and west of Covington the Brethren for some years held regular services. An effort was made to build a house of worship at that point but it did not materialize, but

in later years a house was built two miles west at Red River, and placed on the Painter Creek side of the church line. The Red River Church continues to be a place for interesting services with a good Sunday school.

In 1883 Elder I. J. Rosenberger moved into the Covington congregation from northern Ohio. But as he continued his work as an evangelist, he was only an assistant in the ministry and in caring for the church. He spent from four to nine months of each year for thirty-three years in the evangelistic field. The church feeling further need of help in the ministry, George Mohler and James Neff were elected to the ministry in November, 1889. There were a number of members residing in Piqua; hence, there was a call for a mission in that city but it did not materialize. There was an agreement made to pay the street car fare of Piqua members who attended services in Covington. After the death of Elder Samuel Mohler, the care of the church fell into the hands of Elder I. J. Rosenberger, which charge he had for seven years. Dissatisfaction in the church having arisen, it resulted in a committee from Annual Meeting in 1898, which met in August. After which the care of the church was placed in the hands of Elder L. W. Teeter one of the committee. Elder Teeter retained the care of the Covington church faithfully for over six years.

Previous to this Elder D. D. Wine moved to the Covington Church from the Newton Church. In December, 1904, Elder L. W. Teeter resigned his care of the Covington Church, and Elder J. H. Christian resigned as assistant elder, and Elder Jacob Coppock was chosen in their stead. In September, 1905, Whitney Snider and Edward Fox were chosen deacons. August 9, 1905, the project of a new church was considered with a view to enable the church to better provide for the needs of the Sunday school and to hold love feasts in town rather than to go to Sugar Grove. The matter was deferred. Soon after Elders D. M. Garver, David Hollinger and L. A. Bookwalter were called to assist Elder Coppock in directing the work of the church. In the spring of 1910 George W. Flory came to Covington and took charge as pastor. This had been planned for a long time. The congregation grew and a new house was needed to accommodate the enlarged number both at Sunday school and church, and when they decided to build the house the membership subscribed very liberally. The plan however of deeding it to subscribers of the fund and not to

the church, with other differences among them, called for a committee from conference. The committee was sent and advised them to deed the house to the church and gave them such other counsel as would have unified them. The committee came in 1911, the church accepted the report and named as their Presiding Elder, John Heckman, of Polo, Illinois, who continued in charge until 1916, when a new committee was appointed. Brother Flory held all the series of meetings after his coming until the present, save one; and under the direction of E. M. Fox, Ora Hartle, Ira Gump and Elder P. H. Beery, the Sunday school was enlarged and a number of conversions were enrolled.

The church held an election for ministers, April 25, 1914, resulting in the election of W. C. Detrick and J. C. Inman, the former is at Bryan, Ohio, and the latter at Springfield, Ohio. November 12, 1915, J. C. Wine and Clarence Warner were called to the ministry but neither of them accepted. Charles D. Groff, Levi Warner, S. S. Miller, and Ira Gump were chosen deacons. In order to meet the educational wants of his children, Elder P. H. Beery moved to North Manchester, Indiana, Ann Arbor, Michigan, and later on account of his railroad business to Chicago, Illinois, all the while retaining his membership in this church, until his removal to California where he is pastor of a church at Los Angeles. In October, 1917, Elder I. J. Rosenberger moved to Greenville, Ohio, taking with him his letter of membership from the church in which his home had been so long. When the Annual Conference Committee of 1916 met they appointed Elder G. A. Snider to preside over the Covington Church, or rather to assist in caring for the same. The Committee after giving its assistance to this church for a number of years, was released from further duty in 1919. In April, 1919, Elder Isaac Frantz moved to Covington, he and Brother Flory having so divided the work in turn, that while one is in the evangelistic field, the other might be in the pastorate in Covington. June 26, 1919, Elder Isaac Frantz was elected Presiding Elder of the church.

The deacon body is quite large. The following persons with the date of beginning of service, comprise the present deacon board. David Warner was elected in 1869. A. F. Mikesell was elected in 1888. Noah Miller moved here in August, 1894. L. L. Landis moved here in September, 1898. David E. Minnich moved here in March, 1899. H. C. Whitmer moved here in March 1901. Whitney Snider and E. M. Fox were elected in September, 1905. D. B. Flory moved here in February, 1906.

Ira Gump, Levi Warner, and S. S. Miller were elected in November, 1915. Job Helman moved here in 1916. Forest Honeyman moved here in February, 1919, and Noah Detrick in March, 1919. The Sunday school averages in attendance 342, and the church numbers 525 members. It is the largest church now in the Southern District of Ohio.



(2)

Pleasant Hill (Newton)

WHEN the Stillwater Church was divided into Harris Creek and Covington, the latter included what is now Pleasant Hill Church. These pioneer churches still continued to be visited by various ministers from abroad, who admired their promising new country and prosperous new churches. Among these incoming visiting preachers was Elder John Cadwallader of Highland County, formerly from Virginia. Elder Cadwallader was then in the prime of life. He was a man of fine memory, familiar with the Scriptures and a fluent talker. His preaching had a peculiar drawing power on the congregation, and it received very favorable comment. These brethren and friends formed an early attachment for him, and on a renewal of his visits the brethren and friends joined in extending him an invitation to make his home in their locality; as a number of the ministers were now up in years there was a need in the ministry, and in the invitation to Elder Cadwallader they offered to assist him to a home.

The generous invitation was accepted and Elder Cadwallader moved on a farm about one mile west of the corporation line of Pleasant Hill about 1854, and the church gave him the help promised. He at once entered upon the work of the ministry with a good deal of energy, but it was soon discovered that he held lax views averse to the doctrine of the church and her usages. These were seen in his preaching, in his church work as well as in his conversation. In his government he was purely congregational. This at once placed him out of harmony with the former quiet peaceful and prosperous order of the church that had

been existing along Stillwater. The matter was taken up by the brethren but without the desired results. Elder Cadwallader was not of the class nor the kind that was, "easily entreated." Special meetings were called and the elders nearby were invited to attend. Some of these were Elder John Cable on the north; Elder John Darst on the east, of Lost Creek; Elders Peter Nead and David Bowman, Jr., on the south near Dayton. And it is due to state that these men were efficient elders in their home congregations, and there was a union of sentiment among them in regard to church doctrine and government. At this meeting Elder Peter Nead was foreman, and as Elder Cadwallader refused to yield to the demands made of him, he was disfellowshipped. The surprising hold that Elder Cadwallader had gained on the people was seen when he took over one hundred members with him. This included a number of officials. Abraham Younce was among that number, but soon returned. He is remembered as a faithful minister in this and other congregations. These disfellowshipped, or a large portion of them, felt that injustice was done them hence they carried a petition in 1856 to the Annual Meeting held at Waddam's Grove, Illinois, calling for a committee, for a rehearing in their case. A committee of nine brethren, George Shively, James Tracy, Jacob Miller, John Metzger, George Hoover, Jacob Metzger, David Hardman, Peter Nead, and Daniel Miller were sent. Elder H. D. Davy seems to have been foreman, if so his name was a later substitution. The committee kindly heard the complaints, pro and con. There was some fault found on both sides; and upon Elder Cadwallader agreeing to accept the decisions of Annual Meeting and the general order of the church, those disfellowshipped were taken back into the church and Cadwallader was given his eldership.

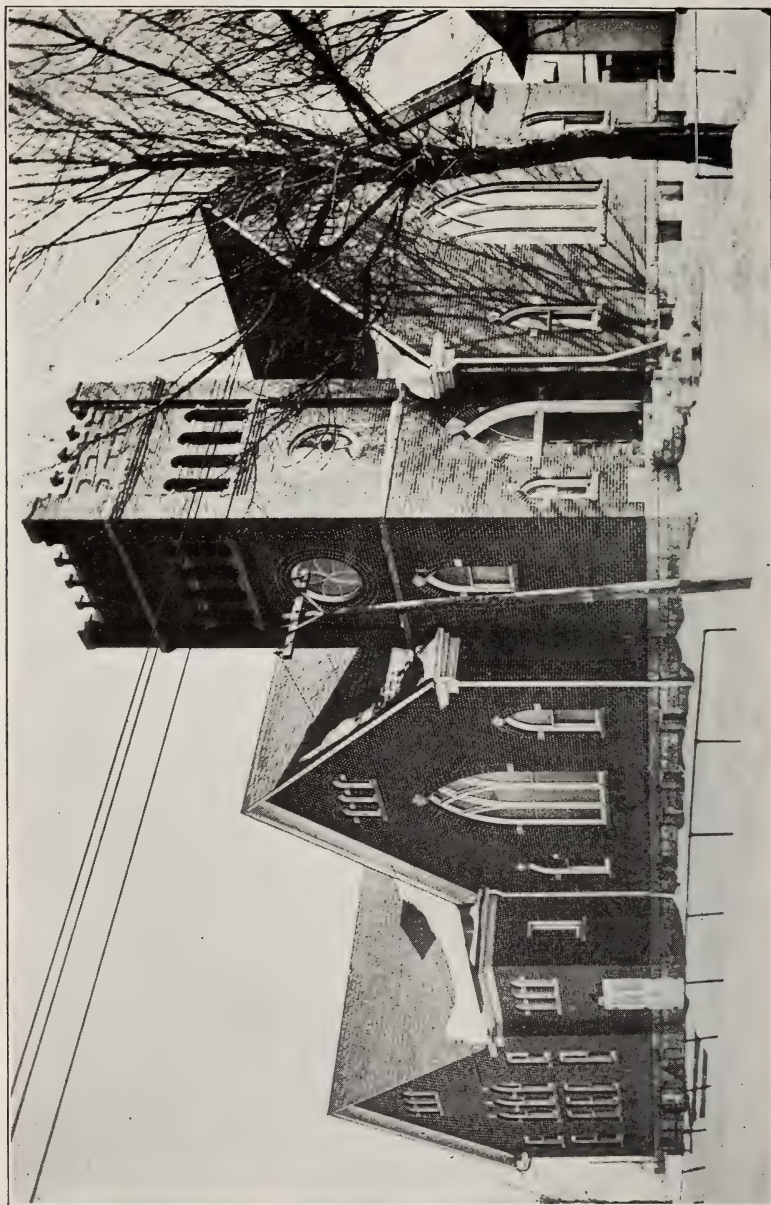
There was a general feeling that the erring was very mildly dealt with. As there was a large membership in and around Pleasant Hill, then called Newton, it was generally thought that peace and harmony would be better secured and more easily maintained, by dividing the congregation, and allowing Elder Cadwallader to control the affairs of his own territory. The Annual Meeting Committee either made the division or authorized it to be made. A new congregation was formed, called the Newton Church, and Brother Cadwallader was their elder. The line between the congregations passed by the stone church house, so that house by common consent was made the joint property of both

congregations, and was occupied by them alternately, both for preaching services and for holding their annual feasts.

This new condition made the business of each congregation separate and distinct; and it bid fair to be helpful, but it proved to be only for a time. But to go back and bring up some former events. We have previously alluded to the growth of the church in and around Newton. This condition quietly led up to a desire for a house of worship in Newton. The project received encouragement, was matured and a comfortable brick house was built the fall and winter of 1856, and Joseph Kelso, who was a man of considerable ability, preached the dedicatory sermon. This church at once proceeded to organize a Sunday school which was the first Sunday school in the state, and it is generally conceded that the Sunday school organized in Newton was the first Sunday school organized in all the great west by the Church of the Brethren. And this school for its day was well supported. Davis Younce then living in Fidelity, ten miles away, made Newton frequent visits and aided in the ministry. He was a man that usually interested his congregation. About 1864 he moved to Newton, and for a number of years manufactured wagons. Brother Younce held a number of views in common with Elder Cadwallader, so that with them in much of their church work there was a good deal of harmony. Isaac Price was elected to the ministry about 1868.

The congregation grew in numbers and Elder Cadwallader had his officials in close sympathy with his former views of church work and government which proved to be dormant embers that only needed a little fanning to revive their former activity. His congregational views became more and more manifest. This kept adding to the strained relation between Newton and the adjacent congregations in the valley. This culminated in a second call for an Annual Meeting committee. The committee came in 1874, with Elder Robert H. Miller as foreman. This committee's session seemed to have occupied less time than the former committee, and resulted in Elder Cadwallader being disfellowshipped a second time. His following this time was less than the preceding, but a number went with him, and they at once organized themselves into a congregational body.

A few of these returned to the church in after years, but the majority of them lived and died by the choice they made that day. They continued with seeming increased activity and finally affiliated them-



Pleasant Hill Church.

selves with the Progressive Church. Some confusion arose as to the right of the house of worship. There was a plain deed which at once settled the legal right of the property to the German Baptist Church; yet they insisted they had a rightful interest in the house. As our brethren were anxious for a friendly settlement of the matter, they met and our brethren paid them their price. They then built a house of their own. Isaac Price was now the only local minister in the Newton congregation. The brethren adjoining kept them supplied in ministerial help. About this time Simon Mikesel and John Studabaker moved into the limits of the congregation and were a help in their ministry. The committee had appointed Samuel Mohler as their elder who cared for the church for a number of years. The deacons of this time and some years previous were: Enoch Beery, Henry Reiber, David Deeter, James Long and Michael and Henry Deeter. J. B. Deeter and D. E. Minnich were elected in March 1877, J. B. Deeter was granted a letter of membership September 6, 1906. Other deacons who have served here are: John Seas, elected January 26, 1887; Davis Flory, elected December 15, 1892, and granted his letter March 11, 1909; H. C. Whitmer elected December 15, 1892 and granted his letter March 12, 1902; Frank Helmick and Henry Landis elected September 6, 1900; Emanuel Hollinger received by letter, February 10, 1901, and granted his letter March 12, 1902; William Alspaugh and Jude Grisso elected December 6, 1906; Samuel West, Harvey McCool, Forest Longanecker and Forest Honeyman were elected March 4, 1915. Forest Honeyman was granted his letter March 6, 1919. L. W. Sollenberger was received by letter December 2, 1915. Henry Mauer was received by letter in March 1916, and M. L. Sollenberger was received by letter, September 4, 1919.

Since 1876, the following brethren have served here in the ministry: D. D. Wine whose election to the ministry occurred March 11, of that year, was ordained September 7, 1893, and was granted a letter of membership January 26, 1902; Isaac Price was ordained September 7, 1882, relieved March 19, 1896, and received back into fellowship, September 5, 1907; Isaac Frantz was elected in March, 1882, and ordained July 31, 1909; John M. Pittenger and C. O. Beery were elected September 2, 1897. Brother Pittenger later went to the India Mission Field and Brother Beery also moved away. He returned later and again was granted his letter June 22, 1919. George Mohler was received by

letter May 14, 1902, ordained, July 31, 1909 and granted his letter March 1, 1918. Daniel West was elected December 1, 1910, but never accepted. Isaac Beery was elected December 1, 1910, and granted his letter April 28, 1912. Charles L. Flory was received by letter March 6, 1913, and later ordained. Ralph G. Rarick was received by letter May 30, 1919.

After Samuel Mohler's long oversight of the church, which he resigned January 7, 1891, Tobias Kreider took charge on same date and ruled until his resignation March 1, 1894. Then Isaac Price was chosen about May 1, 1894, and served until his resignation, March 5, 1896. The following June 3, D. D. Wine was given charge. He presided until his resignation, March 21, 1907, at which date D. C. Hendrickson took charge and continued until his resignation, March 3, 1910, when Isaac Frantz and George Mohler were made associate Presiding Elders. Elder Frantz moving away later, Elder Mohler was given sole charge, September 6, 1917, and presided until his resignation, September 5, 1918, at which date Charles L. Flory was chosen and had the oversight until his resignation, September 4, 1919. Since this time John A. Robinson has presided. The two latter brethren also served as pastors of this church. Elder Flory served from March 1, 1913, to March 1, 1919, since which date Elder Robinson occupies the pastorate.

About the beginning of the twentieth century the brethren thought that the old brick house which had served them for almost fifty years was inadequate. The proposition for a new house was presented and approved. On Sunday June 7, 1903, Elder J. T. Myers delivered the final sermon in the old house. It was found there were two persons in the services who were present when the first or dedicatory sermon was preached. On the next Monday the brethren began to dismantle the old building to make room for the new edifice, which was built on the same plot of ground that summer. The new house was built at a cost of nearly \$10,000, not including donated work. While the new building was commodious, a Sunday-school addition was found necessary and was erected at a cost of \$12,000, in 1916. This gives them room for their flourishing Sunday school which now averages 143. The membership of the church totals 235. Pleasant Hill is not only nicely named but a beautiful place in which to dwell.



(3)

Harris Creek (Upper Stillwater)

WHEN the Stillwater congregation was divided, the northern division was called Upper Stillwater, now Harris Creek, and the lower or southern was called Covington. This division was made about 1854. There and then Harris Creek became one of the pioneer congregations of the valley, and embraced what is now known as the Oakland and North Star churches. By the activity of Elder Cable and his associates of whom mention has been made, there had been a large membership gathered over the northern territory as far north as Celina and the reservoir. Upon the death of Elder Cable or a little before his death, the oversight of the church was placed in the hands of Elder Joseph Risser, who was well fitted for the place. Elder Risser was very watchful and kind in his care of the church. He was assisted in the ministry by John Hershey and Samuel Rairigh, and by Henry Smith, J. C. Miller and John Mohler as deacons.

The brethren west and north called for meetings, to which the brethren responded, so that the field of their activities kept widening. A number of members were desirous for a Sunday school, and a school was started west of the Harris Creek house in friend Gilbert's cooper shop. But in view of the opposition it was thought best not to open the school the next spring. We have noticed that some years previous the brethren at Newton had organized a school, and it continued, but as the school at Newton had been instituted under the administration of brother Cadwallader who had caused the churches in the valley, and especially the elders so much anxious concern it might be well to state that the school in the Newton Church organization at the time it was under these peculiar circumstances, was regarded by the friends of the Sunday school to have retarded the Sunday-school cause in the Miami Valley rather than to have encouraged it.

Elder J. G. Royer of Mt. Morris, Illinois, made his home with this congregation from 1863 to 1867. The following is from his pen: "I moved from Pennsylvania to Harris Creek in the spring of 1863 with my wife and son, Galen, and we made our home there about four years. The ministerial force then consisted of Elder Joseph Risser in charge assisted by S. Rairigh, S. S. Mohler and E. Hoover. The deacons were Henry Smith, John Mohler, Moses Wise, David Wenrick, John C. Miller, A. Brant and myself. Meetings then did not come twice on Sundays' but once in two Sundays. The time for meeting during the summer, half of the year, was from 9 A. M. till 12. During the other half of the year it was an hour later. On meeting days all the brethren's homes and many others were closed; every body physically able went to church, whole families, hired help included. As the congregations assembled and families gathered, they met on the green near the church, where greetings were exchanged; for in those days Christians loved to meet and greet each other. They lingered at the door in quiet conversation, for it lacked a few minutes of the appointed hour, though the worshippers had all arrived. Soon all are in the church. A hymn is announced. They love the good old Gospel hymns and the glorious congregational singing. They were not so well provided with books then as now; but the minister stood up, sometimes it was a deacon or a spiritual sister, and lined the hymn, two lines at a time; the whole congregation, old and young joined in singing with such soul-lifting spirit that the melody unto the Lord rolled out through the open doors and windows heavenward, up through the lofty tops of the majestic trees that stood round about the old meeting house. Not the first two and the last two stanzas were sung, but every verse of the good old hymn. 'It is the Lord's day' said they; 'the time is ours.' No conventional or stipulated hour is to limit our 'sitting together in heavenly places in Christ Jesus.'

"Clocks are now placed inside the churches, presumably to keep from staying too long; and the preacher has a watch lying on the book or before him, to keep him from saying too much. In those good old days of the brethren at Harris Creek the clocks were in their homes to keep the people from coming to church too late, and the preacher looked at the face of the congregation, rather than the face of his watch to regulate the length of his sermons." Does not Elder Royer's pen picture of the pioneer days of Harris Creek lead at least some of our older readers to take a retrospect of their early expe-

riences, with some kindred longing? One of the sweet singers of Israel, was engaging in a review of this kind when he said, "By the rivers of Babylon there we sat down, yea, we wept when we remembered Zion. We hanged our harps on the willows, in the midst thereof."

Harris Creek at this time must have been genuinely optimistic, for with her able ministry, her active deacons and her live and loyal membership, she was constantly adding to her membership. Brother Hershey left Harris Creek about 1860 and moved to Covington. In March 1861, S. S. Mohler came from the Covington Church to Harris Creek. Elder J. G. Royer who was a contemporary of Brother Mohler in Har-



Harris Creek Church.

ris Creek says of him, "He always preached whenever his 'turn' came, and his sermons were much appreciated as he always gave the people something to take home. He stood in that day among the first of the young ministers of Southern Ohio. Everybody recognized him as loyal to the church and her practices. When he went west, he left many who regretted his leaving Southern Ohio." He moved to Missouri in 1869 where he died December 4, 1893. Adam Helman came to the Harris Creek Church in the fall of 1864 as an assistant in ministry. He lived here until his death about 1894. Some years later Devalt Crowell and a little later S. D. Royer were elected deacons. Brother Crowell was soon called to the ministry sometime prior to 1880. David Hollinger was elected a deacon in 1880. Aaron Warner and M. K. Miller were made

deacons about this time. Closely following the above, Jonas W. Miller was chosen to the ministry. He was a young brother of promise and became the first superintendent of the Sunday school organized in their brick house, May 3, 1885. They met with some opposition, but Brother Miller dealt very patiently with it and it quietly disappeared. S. D. Royer was chosen to the ministry November 7, 1885, but not being present was not installed until December 20, the same year. At the same time Jonas W. Miller was placed in the second degree of the ministry. Brother Miller was called by death in a few years, which was very much regretted by the church, as he was looked upon as a brother of promise. John Mummert and Noah Detrick were chosen deacons October 24, 1886. Brother Mummert had been in the ministry some years previously, but January 24, 1885, at his own earnest request, he was relieved of that responsibility. He continues an excellent deacon. August 25, 1888, J. G. Porter was elected to the deaconship and D. G. Wenrick to the ministry. Brother Wenrick never accepted the office.

Let us now relate some of the inner happenings of these years just sketched. The years that Elder Risser had charge were times of growth. Under the constant tide of prosperity, the old house failed to meet the needs of the congregation. Plans were laid and pledges received for a new brick house, eighty feet long and fifty feet wide. It was built in 1868. This house answered the purposes of the church well but after the Sunday-school work developed in later years, there was realized a need of rooms. July 15, 1908, special council was called and the remodeling of the house was ordered. This was done, new seats were purchased, and a number of convenient Sunday-school rooms provided. Eleven years after this house was built, Elder Joseph Risser died. His death, March 13, 1879, was regarded as a heavy loss to the church which he had served so faithfully. Elder Emanuel Hoover who had previously been ordained, now became elder in charge and the church seemed to continue its former state of peace.

During the year 1881 the Old Order move was under agitation. The following year the Old Order element withdrew and organized. Brother Hoover, their elder, went with the new organization; but he took only eight members with him. A few more went later, but the tide of growth seemed unaffected by the change.

Their ministerial force was somewhat reduced both in numbers and in strength as compared with former years. These were Brethren

Adam Helman, Devalt Crowell, and S. D. Royer. They were without a resident elder many years; and the matter of most peculiar interest was that these years with no resident elder were the banner years of their prosperity. Brother Helman was made foreman, but the business and the care of the church was in a great measure overseen and controlled by their senior deacon, Brother John Mohler, a brother to Rudolph and Samuel Mohler of Covington. It was of interest to see how efficiently the business of the church moved, largely by his direction.

There was a desire for many years to change from the double to the single mode of footwashing, but it was mildly waived until 1886 when the question was left to the vote of the meeting and there were 102 yeas; 5 nays and 6 neutrals; and the single mode was adopted without any offense. The church having been without an elder for some years, a desire was expressed to have one. Hence February 19, 1888, Elder Tobias Kreider was chosen and continued his services very acceptably for a number of years. As stated before, matters passed off very harmoniously in Harris Creek Church; in fact they were organized with harmony, and kept that harmony for a number of years; but at this juncture in their history there was a growing lack of their first love; and on February 20, 1896, a committee of nearby elders met, and by their efforts seeming harmony was restored. Brother Kreider offered his resignation as elder but the church prevailed on him to continue his care over the church.

December 4, 1897, an election was held in which John Stover was elected to the ministry and L. L. Landis, Lee Conway and Jerry Hollinger were elected deacons. This business seemed to conciliate matters in a measure; but their former irritations soon returned. This condition resulted in the calling of a committee from the Annual Meeting which met June 14, 1898. The committee was composed of Elders W. R. Deeter, C. L. Wilkins, L. T. Holsinger, I. D. Parker and Jacob Rairigh. A settlement of their differences was arrived at and the church was placed in the hands of Elder John H. Christian. There seemed to be a disposition to forget the past, and the interests of the church moved with more harmony after the committee's efforts. Samuel Porter was elected to the ministry December 3, 1898. At their council September 7, 1901, J. A. Crowell was elected to the ministry, D. G. Wenrick and Emanuel Flory were elected deacons. Elder John H. Christian resigned

as elder and D. D. Wine was chosen. December 2, 1905, John Eikenberry was elected to the ministry but did not accept the office until October 12, 1907. He moved out October 27, 1910, and was ordained July 29, 1916. He later moved away but recently came back again.

As preaching and a Sunday school had been started in Bradford, where brethren Stover and Porter and a number of members lived, there was a call made for a separate organization. For particulars, see history of Bradford Church. There had been some preaching done in a Union house at Bloomer, four miles from the Harris Creek house, but the interest was only fair. J. M. Stover was ordained October 26, 1912. D. D. Wine resigned his care of the church June 7, 1913, and J. C. Bright was given charge and continued until June 2, 1917 when Charles L. Flory was elected and still continues. Devalt Crowell died in Bradford in 1916. S. E. Porter was ordained July 29, 1916.

After the division of the Harris Creek territory the church decided to employ a pastor and secured Elder D. G. Berkebile, who came January 1, 1918. William Buckley, also a minister, lived here awhile until he went to East Dayton Church. A council was held June 21, 1919, and three deacons were elected, viz.: Harmon Miller, Harley Hoover and John Detrick. In addition the present deacon board consists of John Mummert, Emanuel Flory, Newton Bookwalter, Roy Wagoner, Henry Ballinger, Roy Hollinger and Rudy Hollopeter. The Sunday school has an average attendance of 112, and the membership is 180. The first District Assembly was held in this church, August 19, 20, 21, 1919. Harris Creek is wide awake.



(4)

Oakland

THE Harris Creek Church was in a prosperous condition and had been extending appointments west and as far north as North Star, Celina and the reservoir. This territory included what became known later as North Star and Ash Grove congregations.

Joseph Risser was then in the active stage of his ministry. At this time because of its large membership and territory it was thought that more efficient work could be done by dividing the territory. A line of division was very harmoniously agreed upon running north and south, one and one half miles west of the Harris Creek House. The part lying east of said line, retained the old name, Harris Creek. The territory west, was called Oakland. This latter division included the North Star and Ash Grove territories. A committee was appointed to set a value on the help that the members in the Oakland division had given Harris Creek in the building of their house. This matter was also adjusted with perfect harmony.

This organization of the Oakland Church occurred in 1865. The officers of this new organization were Elder Isaac Miller as elder in charge, assisted by Samuel Rairigh, and John C. Miller who was the only deacon. These men in the ministry were both earnest, consecrated men. They worked together with harmony and the cause prospered in their hands. Elder Miller had come from Virginia some years before, and located near Salem and then moved into the Oakland territory, by invitation, in prospect of the division of the territory and the organization of the Oakland Church which followed. The church was placed in his care at the time of its organization. He was kind and watchful as an overseer; and was held in high esteem. The church remained in his care during his residence in the Oakland Church.

About 1871 he left the Oakland Church and moved to Woodland, Michigan, and was an associate in building up the cause in that pioneer country. Samuel Rairigh had moved from Indiana County, Pennsylvania some years before this into the Oakland territory. He was a man of good zeal and with some efficiency in the ministry. Upon Elder Miller leaving, brother Rairigh was ordained in his stead, and Emanuel Hershey, then a deacon, was elected to the ministry.

The matter of a house of worship had received early attention by this new organization. A brick house was agreed upon. Aaron K. Miller burnt the brick and the house was built in 1866. Brother Coppess an assistant in the ministry had moved into the Oakland Church territory and with other of the brethren was assisting in the building of the house. In handling a piece of timber, he was struck and received an injury which was thought to have finally resulted in his

death. The accident cast a gloom over the building of the house. John Hershey preached the dedicatory sermon to a large congregation. He greatly interested his hearers. The brethren here felt much at home in their new place of worship and their efforts were followed with good results. Since the spring of 1867, Jerry Katherman and John Martin had served as deacons. The election of Jacob Bashore and Isaiah Rairigh to the office of deacon soon followed. The latter lived near the Swamp Creek house. About 1871, Elias Dickey, in the ministry, moved to the Oakland congregation from Union City Church. He assisted in the ministry for about four years and then moved into the vicinity of North Star, where he labored until his death. As calls for preaching were increasing, there was a need for additional help in the ministry. About 1873 an election was held in which Jerry Katherman and Isaiah Rairigh were chosen on a tie vote.

They were both installed into the ministry by common consent. Brother Rairigh was a man of limited education, but being spiritual and having a love for the cause, with good descriptive powers and a fine memory, he soon entertained his congregation, and was an edifying preacher. He became a most useful evangelist. As he lived in the vicinity of Swamp Creek house, the work at this place was in a large measure left in his hands. He soon gathered a good congregation, with good interest in the community. The Swamp Creek house was situated about six miles north of Versailles, and not being occupied, the brethren had secured the house and with some repairs it answered a good purpose for a number of years, proving to be rather a central point in the community. But in 1880, brother Rairigh chose to leave this work and moved to Woodland Michigan. His leaving was a matter of regret to the Oakland Church and especially to Swamp Creek and that vicinity. In 1874 George Rairigh and Martin Hardman were chosen deacons. With the church's present working force, they were not only holding services in the two houses, the central brick and Swamp Creek house, but were holding services beyond in the Union or Holsopple house and at the Mulberry school house. At each of these points there seemed to be a good measure of interest. Joseph Groff had moved to North Star from Pittsburg Church. He was helpful in the work in that part of the territory. Isaiah Rairigh had in his time

held some helpful meetings in this vicinity. He began the meetings first in a private house and then in a school house. A number of good stable citizens were gathered into the church, which gave the church an appearance of permanence in those parts. At the central brick house, the church had been sustaining a continued loss in her ministry. Isaac Miller and Isaiah Rairigh had gone to Michigan. Samuel Rairigh and his son, George, who was a deacon, left for Kansas about 1878; there now remained brethren Jeremiah Katherman and Emanuel Hershey. Abraham Brumbaugh was elected to the ministry in 1879. The church was for several years without a local elder; finally Emanuel Hoover, of Harris Creek was chosen. But the same year, 1881, the Old Order division occurred, and as Elder Hoover went with it, the church was again without an elder, Brother Hoover having held the eldership of the Oakland Church less than a year. About twenty members went with the Old Order division, which included all of the deacons but Jacob Bashore.

A council was called in September of that year, and Elder Joseph Kauffman and Thomas Wenrick were called to adjust their matters and Jeremiah Katherman was ordained. In a short time another council was called and Noah Miller, David Bosserman and John Long were elected deacons. In June, 1881, a council was held at North Star and Frank Cordier was elected to the ministry. He was installed by Elders William Cassel and Joshua Baker both of whom went with the "Old Order" in August of that year.

Some years previous Abraham Detrick moved from Virginia and located near Dayton, Ohio. It was about this time that Brother Detrick moved to the Oakland Church and made his home with his son-in-law, Daniel Miller. Brother Detrick was a man of good general information, of zeal and activity in his ministry, hence helpful to the brethren at Oakland. There arose a desire for further ministerial help in the northern part of their territory. An election was held and Nathan Groff was called to the ministry. He resided in the vicinity of North Star. Brother Groff was a zealous home worker and the church made some growth in his locality. His family, as they grew up, identified themselves with the church and thus became helpful.

John H. Christian was called to the ministry, February 20, 1884; B. F. Honeyman was elected to the ministry, and Joseph Halladay and Moses Miller to the office of deacon, November 18, 1885. There were a number of members living in and around Beamsville, a village six miles northwest of Oakland house, that became desirous for a place of worship. This call resulted in the brethren buying a house not occupied in the village, and the brethren kept their regular appointments here for some time with some interest and a number were received into the church; but at length some of the members moved away and the interest began to decline, until the efforts of the brethren



Oakland Church.

at that place ceased and the house again was sold. After brother Rairigh left Swamp Creek, they were without a local preacher; but their appointments were supplied by ministers around them. Oliver Yount, of Tippecanoe City, held them a revival service in which a number were added to the church; from here he went to North Star and held a meeting of considerable interest. Their needs at Swamp Creek led them to hold a local election and Henry Longanecker was called to the ministry, September 8, 1882. The house now needed repairs; these were made, a Sunday school was organized and Brother Longanecker gave the work his special attention and a good

interest was again created; but after Brother Longanecker had been there some years, he left them and moved to Anderson, Indiana.

August 17, 1892, Emanuel Hershey was ordained to the eldership, but he only served as an assistant; and at the ripe age of eighty he resigned all service as an elder. I. B. Miller was elected to the ministry, February 20, 1895. John Brewer, Samuel Halladay and H. Z. Smith were elected deacons November 20, 1895. Abraham Brumbaugh and J. H. Christian were ordained to the eldership August 18, 1897, and the following year Elder Jeremiah Katherman resigned his care of the church. He had proven to be watchful and kind in his care of the church, but he was growing old, and Elder John H. Christian was chosen, August 17, 1898, in his stead. Elder Brumbaugh, in 1892, moved to Greenville. As there was considerable of a membership in the northern part of the Oakland territory, at Swamp Creek, North Star and Mulberry Chapel, there was a call to place the members in this territory in a separate organization. The brethren at North Star had built a very commodious house of worship in 1883. The Oakland Church in counsel consented to the organization. (See History of the North Star Church.) J. M. Stover, a minister, came August 21, 1901, and lived here awhile. H. Z. Smith was elected to the ministry, March 18, 1903. On May 6, 1911, Elmer Aikey was chosen to the ministry, and with some reluctance accepted the office. Henry Maurer and I. M. Young were elected deacons May 17, 1913. H. Z. Smith was ordained to the eldership August 30, 1913. Hugh Miller held a meeting of considerable interest in the month of December, 1914, with a number of conversions.

At a council in January, 1915, the church called brother Miller to take the pastorate of the church. Elder H. Z. Smith moved to the Logan Church that spring. Elder Christian served faithfully as elder until November 27, 1915, when Elder D. M. Garver was chosen in his stead, and served two years, when he resigned, and Elder Charles Flory was then chosen and still continues. P. N. Cool, a minister, also resided here awhile. Daniel M. Boyer was elected deacon August 18, 1916, and Water J. Martin was chosen deacon August 25, 1917. May 18, 1918 an election for deacons was held and Samuel A. Overholser, Homer Detrick and Harvey E. Martin were chosen. In the spring

of 1919, John Eikenberry located in Gettysburg. May 24, 1919, Hugh Miller was ordained to the eldership. September 1, 1919, Elder Miller terminated his pastoral work here leaving Elder Eikenberry who did most of the preaching until his moving away in November, 1919. The average attendance at Sunday school is 120 and the church enrolls 235 members. The present deacon board consists of Jesner Brewer, John Brewer, I. M. Young, D. M. Boyer, Moses Miller, Homer Detrick, Harvey Martin, Walter Martin and Samuel Overholser. Elder Charles Flory is now serving as non-resident pastor. Oakland, as its name indicates, is a sturdy church.



(5)

Bradford

BRADFORD is a town, originally in the bounds of the Upper Stillwater Church whose name was changed in 1914 to Harris Creek Church. Bradford is a railroad town and most of its male inhabitants are employed in that service. For some years, a number of brethren were located in this town and were in some branch of this work. The church at first provided for their attendance at the Harris Creek services by running a hack to the church house which was situated a mile and a half north of the town. As the membership increased, the number became too great to be so conveyed, besides the members' children began to attend Sunday schools in town because of their proximity. This condition led the Harris Creek Church to grant the Bradford members the privilege to organize a Sunday school in town, which was done May 28, 1915, in Ora Stover's photographic studio and the first Sunday's attendance numbered fifty-four. In a short time the Sunday school had outgrown its quarters but through the kindness of Mr. Nate Iddings, a pioneer business man of the town, who offered in behalf of his granddaughter, Mildred Iddings, after whom the hall had been named, the free

use of Mildred Hall, into which the Brethren moved their Sunday school, June 27, 1915, Preaching services had been held regularly in the studio on Sunday evening, but as the attendance grew, there was pressure to have it also at the close of Sunday school. The membership now numbered one hundred, including three ministers, which circumstance caused the members in Bradford to feel that they should be a separate organization. Owing to the nearness of the Harris Creek house, objections were at first raised. Finally, a council was called April 17, 1917, and a division of territory made. The bounds of the new organization being the corporation lines of the village, including Oakdale and all future additions that shall be made to the town.

The church was organized February 25, 1917, with the presence and help of Elders J. H. Christian, D. D. Wine and Lawrence Kreider. J. M. Stover was chosen their elder, and H. C. Royer, clerk and treasurer. The official body was composed of J. M. Stover, S. E. Porter and Edward Miller in the ministry and Clarence E. Crowell in the deaconship. The charter members were above the one hundred mark. A very favorable lot location has since been secured and a convenient church edifice will be erected on the same soon. The District Meeting of 1918 granted permission to canvass the churches of Southern Ohio for funds. The solicitation has been made and the response of the churches has been generous. Though Edward Miller has moved away and John H. Christian, who had moved here, died soon after, the ministerial force has been increased by the moving in of P. N. Cool, and also the election of J. E. Overholser March 20, 1918, and W. E. Royer, November 19, 1919. The deacon board was increased by the election of Edward Etter and Thomas W. Crowell, August 7, 1918. The Sunday school averages ninety-five.



(6)

North Star

THE boundary between the North Star and Oakland Churches was decided upon August 19, 1885. For details of its organization, see history of the Oakland Church of which it had been a part. There were about one hundred and twenty members at the time of organization of this new church located around North Star village, Swamp Creek and the Coate school house, now called Mulberry Chapel. The ministers were Joseph and Nathan Groff, Henry Longanecker and Frank Cordier. The deacons were Israel Deeter, Martin Hardman, Calvin Shively and Benjamin Coate. The brethren had been holding services alternately in the Bennett and Coate school houses, but after the Coate school house ceased to be used for school purposes, Benjamin Coate bought the house and fitted it up for church work. The house was then called Mulberry Chapel, and services were discontinued at the Bennett school house. As Isaac Rairigh has some years previously held a protracted meeting in the Coate school house, also with some meetings in private dwellings, which created a good interest in the vicinity, with a number of additions to the church, this newly organized congregation with its full corps of officers, started with encouraging prospects. Soon after its organization, Vincent Halladay was elected to the office of deacon. The brethren had held regular services in the Holsopple Chapel until the building of the North Star house which was in 1883, when regular preaching services were established in the new house. From that time forth preaching services ceased at the Holsopple Chapel, save on occasions such as funerals. A Sunday school was soon organized at the North Star house and placed in the hands of Henry Longanecker. David Coate was elected to the ministry at Mulberry Chapel in 1887. The interest of the church seemed encouraging, so much so that sentiment arose for a new house of worship. The

necessary steps were taken to secure the funds, and the house was built three miles north of Coldwater, in the vicinity of the Coates and Cordiers. The house was built the spring of 1896 and was named Ash Grove Church. The house since has been remodeled, with better seats and double front doors as the law defines. A council was called in 1896 to elect some deacons. The choice rather evenly fell on Noah Coate, Benjamin Baker, Isaac Shively and Daniel Leach. This number was in excess of the first wishes of the church. The balloting was repeated, but with nearly the same results, finally all four were installed by the church. In the earlier history of the church, the vicinity of Swamp Creek was the place of the largest interest of the North Star congregation. The Stonerocks, the Deeters and the Wises were the pioneer members of the church in that locality. The Oakland brethren had given this point their early attention, and their efforts met with encouragement. Oliver Yount, one of the brethren's early evangelists had held some meetings there which were attended with a number of conversions. Henry Longanecker lived in this vicinity and gave Swamp Creek special attention, but in 1895, Brother Longanecker moved away, and Swamp Creek was left without a local minister, and soon the community began to lose interest. Death and removal reduced the membership. Meetings were held but were without results, and it is a matter of regret that a field once so promising is now unoccupied. The North Star house is six miles from Swamp Creek, and one half mile east of North Star village. A large district of that country is thickly settled with a German element of Lutherans and Roman Catholics, especially the latter and are well entrenched. The Catholics especially seem unanimous to have one of their number ready to buy all the land adjacent to them as it comes into market, while land owned by them is rarely ever sold. They had very good success in getting their children permanently into their church and also built a commodious house of worship in the village of North Star. Hence, the North Star congregation was not a promising field.

Joseph Groff left North Star and moved to Covington in 1895, and the same year Henry Baker, a minister, moved from Hardin County to the North Star Church. Nathan Groff was now chosen as their elder. He held this position until his loss of hearing disqualified him. Upon his resignation, March, 1908, Elder David Hol-

linger was chosen in his stead, who served one year, and upon his resignation, Elder Melvin Rensberger was chosen. Frank Martin had been in the ministry since June, 1887, at the North Star house. Here D. P. Groff and Ira Shellabarger were elected deacons and later F. L. Baker was called to the work. Jesse Baker was elected to the ministry in 1904. The Brethren remodeled their church house, put in new seats and fitted up Sunday-school rooms in 1915. Elder Rensberger, on moving to Canada, resigned his care of the church and Elder S. Z. Smith was chosen.

As the Ash Grove house was sixteen miles distant from the North Star house, the two colonies did much of their business separately and independent of each other, but their love feasts were held in common. This condition naturally paved the way for two congregations. Hence, in March, 1916, the two colonies by common consent were declared two congregations, and were called North Star and Ash Grove. In 1918 the membership of North Star was fifty-four, but a rapid decline set in, caused by an exodus of ministers and members, and other unfavorable conditions as noted before. Elders Nathan Groff and H. Jesse Baker moved to Beech Grove, and H. M. Baker has moved to Sidney. A petition was presented to the District Meeting of 1919, asking for the disorganization of the church and sale of the church property. The district appointed Elders S. Z. Smith, Sylvan Bookwalter and John B. Gump to work in connection with the trustees of the church in the disposition of the property. This committee met with the members assembled June 19, 1919, and after careful consideration, decided it would be for the best interests of all to dispose of the property. This was granted by the court and it was sold September 2, 1919, the members being assigned membership in adjoining congregations. The North Star Church which had shone undimmed in the more northern galaxy of the congregations of our district for so many years, sank, shall we say to rise no more? God forbid! May her candlestick again be relit sometime and somehow in this region where her light is so much needed.



(7)

Ash Grove

PREVIOUS to its organization Ash Grove Church was part of the North Star congregation. The officials at North Star were Nathan Groff, H. M. Baker, Frank Martin and Jesse Baker in the ministry, with Charles Miller, D. P. Groff and Ira Shellabarger as deacons. The Ash Grove congregation had Frank Cordier alone in the ministry with Noah Coate and Benjamin Baker as deacons. The church has since called R. T. Wagoner to the deaconship. Frank Weimer was requested by the church to assist Brother Cordier in the ministry. At the organization of the Ash Grove Church, S. Z. Smith was retained as their elder, then Frank Weimer was next chosen, and lastly J. A. Guthrie. In 1872, Jeremiah Rogers and wife moved from New York to the vicinity of Ash Grove. He was a man of little means and poor health, and he died about 1890. His widow joined the Church of the Brethren soon after, and proved to be a most faithful member. About 1895 she had an attack of la grippe which left her in total loss of her sight. The brethren and sisters with her neighbors joined in her care. On the 10th of November, 1915, she celebrated her one hundredth anniversary, a number of the members and her old neighbors being present. She sat up most of the day, related a number of incidents that occurred back in her childhood, spoke much of her loving Saviour and told of her anxiety to go to Him. She recited a most beautiful poem, learned in her youth. After a season of devotion she was anointed, in which she expressed great joy. She lived to celebrate her one hundred and first anniversary, but in a few more months she passed away. At the time of her death, she was probably the oldest member of the Church of the Brethren anywhere in the world. The membership at Ash Grove now numbers twenty-two and F. P. Cordier is their resident minister.



(3)

Loramie

THE Loramie Church, lying north of the Covington Church and west of Sidney, is so named because of Loramie Creek that runs through its territory. The Loramie Church is due to a few families of members that moved into that locality early in the fifties. Among them were Moses Landis, John Hollinger, the Fristo family and the Souders family, who were soon followed by others. The field has always experienced a dearth in its local help in the ministry. Those who ministered to their needs were nearly always called from adjacent fields. The first ministers who labored in their field were Abraham and Davis Younce. John Hershey and the Mohlers also made them stated visits. For many years the preaching services were held in private houses and in school houses, until 1866 when the first house for worship was built. It was not at all an expensive house, but they very much enjoyed the services that it afforded. The members had been organized about 1858, with Samuel Mohler as their elder and the church yet continued their appointments without local ministerial help, and while their number was small, their meetings were of good interest. The deacons in the early history of the church were Moses Hollinger and Abraham Whitmer. During these years they kept up regular appointments either once or twice each month, but their Sunday school was organized at an early date and was kept in session both summer and winter, with a fair interest.

Their love feasts were held once a year, a number would attend from adjoining churches, so that the Loramie feasts were of interest. About the year 1880 they held their first election for a minister and the lot fell on Jacob Hollinger who was earnest and devoted and the cause seemed to prosper at his hands. Brethren from adjoining congregations came to Brother Hollinger's assistance and the work moved

encouragingly. About 1885 another election was held in which Jonathan Hoover and Edward Danford were called to the ministry and George Helman to the office of deacon. This change seemed to have furthered the interest of the little Loramie Church. Brother Hollinger continued his services faithfully for about ten years and then moved to Indiana. Brother Hoover was a most faithful attendant in all the church activities, and one of the church's willing workers. About 1908 he moved to the Salem Church. He was a man who "had a good report of them which are without."

Samuel Mohler was their first elder, and he held the care of the church for a number of years. In 1887 the church passed into the hands of Elder I. J. Rosenberger, assisted in the ministry by brethren Hoover and Danford. The church decided to hold her feasts semi-annually and precede each meeting with a ten day service. This the church did for two successive years, at which meetings there were about thirty additions. Nearly all of the members' children were now in the church.

The church house of their first building was inadequate for their present needs but as the Loramie Church felt itself insufficient to meet the necessary expense, the adjoining churches were solicited for aid. The Covington Church responded quite liberally, and a very convenient house was built in 1885. This new house free of debt gave them impetus for their work. J. S. Whitmer and Nathan Crumus were elected deacons about 1895. At a called council August 6, 1904, U. R. McCorkle was elected to the ministry and Job Helman and W. F. Taylor were elected deacons. Brother McCorkle being a brother of promise, took hold of the work with some zeal. Elder Rosenberger after serving for twenty-one years in care of the church as well as assisting them frequently in their ministry, resigned in February 1908, and Elder David Hollinger was chosen in his stead. Ora Younker and Levi McCorkle were elected deacons. Elder Hollinger resigned his care of the church after serving them one year, and Elder Jacob Coppock was chosen.

As Brother Danford had ceased to work with the church and Brother Hoover had moved away, Brother McCorkle was left alone in the ministry. He felt the work too arduous alone, so the church called Ira Frantz, of Illinois to take the pastorate of the congregation. This association continued until 1919 when Brother Frantz moved to

Kansas leaving Brother McCorkle again the only minister in the field. After Elder Coppock resigned, S. Z. Smith was chosen, and after him Charles L. Flory, the present elder in charge, who has done much ministerial work here the past year. Brother McCorkle was ordained an elder in 1918. There has been a considerable declension of the Loramie Church caused by death and emigration so that their number is now much reduced, being but fifty-five, with an average attendance of thirty-five at Sunday school.



(9)

Sidney (Mosquito Creek)

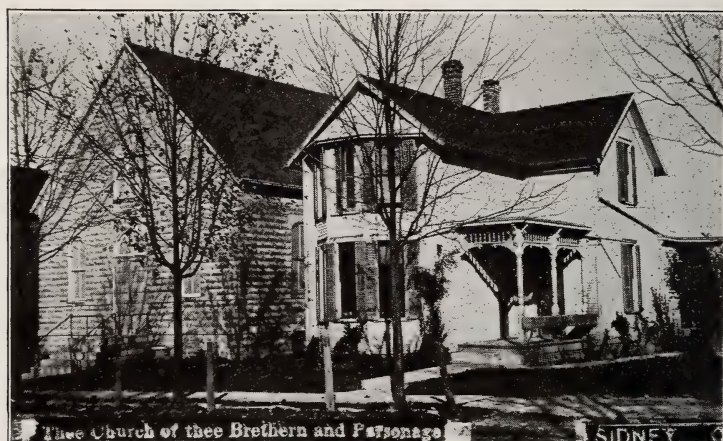
WHAT was once called the Mosquito Creek Church was started on Mosquito Creek six miles east of Sidney about 1830. Its charter members in that wild wooded country were the Keslers, Strubles and the Thorps. These were followed by the Kisers and the Maneers. The first minister in that colony that the record shows, was Brother Struble; near the same time Benjamin Kiser was chosen to the ministry. The Shelby County history gives the following of Brother Kiser: "Benjamin Kiser was born in 1800. He was the tenth of fourteen children of Peter Kiser who came from Virginia in 1799. Benjamin Kiser has been an industrious and energetic man and was one of the strongest men of his day. He was a great woodsman, both with his ax and his gun. He has cut and split four hundred rails in a day. He was a noted hunter as was his father before him, and he had a long life of hard toil. He spent thirty years of his life in the ministry of the Church of the Brethren, to which he was strongly attached. About six years ago Father Kiser had his leg broken, from which he never recovered, being compelled to walk with crutches. He now spends his time reading his Bible and with other books and papers. He gazes upon the same place where he used to meet the Red man and which has become the site of the church and the school house. Many were the deer and the wolf that met their fate

at the crack of his rifle; as did also the catamount and other wild animals." This history was compiled in 1883. Brother Kiser was then living in his eighty-third year; and among his sorrows was the burial of first, second and third wives. His fourth wife kindly cared for him in his old days. Under his fostering care with his co-laborers they had gathered a very good congregation. The first meetings were held in private dwellings. The first love feast was held under a shed attached to Brother Kiser's dwelling; feasts were also held in Brother Maneer's barn. The new church worked with much harmony and baptisms were frequent, all without our modern activities of Sunday schools or revivals. Their growth and prosperity led them to feel that they ought to have a house for worship. The project met with general approval, and a brick house was agreed upon, in size about 30 by 36 feet. Their membership was now about seventy-five. They all enjoyed their new house of worship, and their numbers continued to grow. The ministry was assisted by the early ministers of the Logan County Church. Samuel Mohler and Samuel Murray of Covington paid them occasional visits.

In the midst of their prosperity at this time, the spirit of western emigration seized this community and eight families of their membership joined the number and moved west. This included their pioneer minister, Brother Struble, whom they dearly loved. This loss they felt most keenly. They however seemed to renew their efforts with increased energy. Brother Kiser took up the work with commendable zeal. Their deacons were now brethren Shroyer, Givins and Dunn. The ministers adjoining continued or rather increased their visits and they soon rallied and their numbers exceeded their former count.

The years of 1880 and 1881 were the years in which the Old Order division disturbed this church. During these years Samuel Murray was a frequent visitor to the Mosquito Creek Church, so much so that the visits of other ministers were not so necessary. The matter of the Old Order division seemed to have been well molded and shaped up for their council preparatory to their feast. Elder Emanuel Hoover from Harris Creek assisted Brother Murray in the council; and when the matter of the Old Order claim was presented the entire church except three members voted to go with the Old Order movement. After this council Elder Samuel Mohler sent some brethren to

visit the entire membership and more fully explain the question they had voted upon. As the church paper was not so generally patronized and read then, as it now is, many members did not properly understand the real issue of the question. The results at a future meeting were that a number of those who had voted to go with the Old Order Brethren changed their vote. This proved to be a season of most sad experience for the little isolated though prosperous church. Services continued in the little old brick house. Brother Kiser continued his efforts in the ministry; and about 1885 Jacob Huber was elected



Sidney Church and Parsonage.

deacon and the adjoining brethren continued to make them regular visits; but the division left unpleasant results that were not confined to the church alone, but to the community, and the future labors of our brethren in that locality became fruitless. The church became a mission point, and the Mission Board placed the care of it in the hands of Elder Samuel Mohler. The board next secured the help of Henry Longacker of North Star, who preached from July 1, 1893 to March 12, 1895.

A number of members had moved into Sidney in the years previous who occasionally attended services at the Loramie Church, ten miles west of Sidney. These members called on the Mission Board to investigate Sidney with a view of changing their place of work from

Mosquito Creek to Sidney. The Mission Board examined the location and decided to make the change. They purchased a house vacated by the German Methodists on Ohio and South Streets, and paid \$2,200 for the house and grounds. The old brick house on Mosquito Creek that had served the good cause so long and so well was abandoned. By virtue of a clause in the deed, the house fell back to the original heirs of the land.

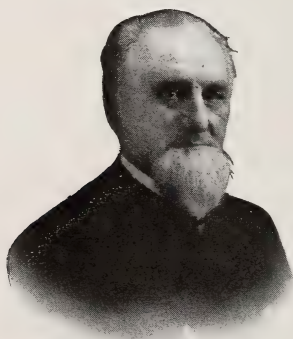
Brother Loganecker now moved, March 28, 1896, into the lower story of the newly bought church. There were now forty-seven members in the city and adjacent country. Brother Longanecker gave the work his personal attention and the little band grew. He conducted a Sunday school with some interest and remained in charge of the work four years, during which time there were forty-four additions by baptism and others moving into the city. The Mission Board then secured P. B. Fitzwater to take charge of the Sidney mission. He came with his family and remained three and one-half years. There was some growth both in the church services and in the Sunday school. But it was not rapid. The location was not favorable to the best interests of the church. The records show fourteen additions by baptism during Brother Fitzwater's labors. Upon Brother Fitzwater's leaving, the Mission Board had the appointments filled by different brethren as they could secure them from the adjacent congregations. This method was not followed with the results desired; so they secured S. Z. Smith from the Valley Church, who came each alternate Sunday for one year. He then moved into Sidney. As the location was not proving satisfactory the board purchased a house and two lots on Grove Street. They sold the old house for \$3,500, and the new purchase cost \$1,800. They proceeded at once to put up the new house using cement blocks. The house was built 38 x 50 at a cost of \$2,800. The Mission Board met the increased expense of the new house with local aid. The last service held in the old house was July 30, 1905, and the new house was dedicated August 7, Elder Jacob Coppock leading the services. The interest of the cause took on new life and a number were baptized the first year. The growth has been continuing on a line that is very encouraging.

A most peculiar condition in the official line was that David King was elected deacon in 1899 and remained the only deacon for eleven



Elder John M. Pittenger and Wife.

Elder Pittenger was the first missionary sent to a foreign field (India) from Southern Ohio. He is a product of the Pleasant Hill Church, one of the churches of this group just considered.



Elder Isaac Frantz

Widely known as an excellent evangelist. He is now the elder of the Covington Church.

years, at which time he passed to his reward. In 1900 William Hall, S. P. Nupp and Lewis King were elected deacons. There soon existed a feeling that their room was insufficient especially for their Sunday school and for love feasts. The Mission Board decided to enlarge the house. They built an ell addition and it gave them in all nine Sunday-school rooms. This was much appreciated. Their Sunday school now averages one hundred and twenty and the church has one hundred and seventy members. Elder Smith continues as pastor. The present deacon board consists of J. M. Brenneman, L. L. King, Ora Yonker, and Jacob Nill. The cause at Sidney has so prospered that the District Meeting of 1919 granted the church its request to be thrown on its own resources and it is now a self-supporting church.



CHAPTER VII.

The Central Group





Arlington Church.



Introduction

THIS territory was known as the Salem and Younce churches, both being settled about the same time. The Salem Church was an extension from Lower Stillwater and Wolf Creek, while Younce Church was largely an immigration from the Carolinas in the faithful second decade of the century. They were in both cases interwoven in marriage with stable German descendants of the early settlers from Pennsylvania, Maryland and Virginia. Notably in this region may be named the Younces, Hyres, Burketts, Brumbaughs, Stauffers, Stutsmans, Minnichs, Sollenbergers, Heckmans, Coppocks, etc. The membership of these churches was constantly increased by members moving here, from the Lower and Upper Miami churches all through the fourth to the eighth decade of the last century. Ministers of these churches supplied the scattered membership before an organization was effected. Emanuel Flory and Philip Younce were among the first resident preachers here. Henry Brumbaugh was one of the first Brethren to settle on the Salem side. Daniel Oaks is credited with being the first member who lived on the Painter Creek side. He is thought by some to have been the first white man to build a cabin in Franklin Township, Darke County, and in this cabin, Philip Younce is said to have delivered the first sermon ever preached by the Brethren on Painter Creek. He also preached the first sermon ever delivered in Monroe Township, same county.

The task of settling, and establishing churches in this new region was great. Looking at this beautiful, fertile and improved country to-day, it is difficult to imagine that one hundred years ago, it was covered with a dense forest, gloomy and almost impenetrable swamps, hardly anywhere a mark of civilization to greet the eye of the hardy pioneer; no churches, no schools, with nothing but the howl of the wolf, the screech of the panther, the rapid flight of the timid deer, the whoop of the red man or the whiz of his arrow to

break the enchanted stillness that reigned supreme in nature's wild dominion. The brethren and sisters who live in the prosperous churches found in this section to-day, are the recipients of the labors and privations of the fathers of the church in the past, who by their trust in God and their own energy in the face of every obstacle, planted permanently primitive Christianity in this region.

The churches of this group will be considered in the following order: Salem, Middle District, West Milton, Brush Creek (Ludlow and Painter Creek), Ludlow (Pitsburg), and Painter Creek.



(1)

Salem

SALEM Church, organized in 1817, was formed from the northern part of Wolf Creek and Lower Stillwater churches as defined by the Settlement Council of 1811, as referred to in history of above churches. Its territory then, as now, comprised parts of Montgomery, Miami, Darke and Preble counties. Elder Emanuel Flory of the Wolf Creek Church was the first Presiding Elder. So far as can now be known, the following names represent families as charter members: John Studebaker and Isaac Karns, ministers; Jacob Warner, John Brower, Sr., and John Warner, deacons; Henry Brumbaugh, Henry Butterbaugh, John and Jacob Mishler, David Warner, Jacob Leedy, Jacob Arnold, Jacob and John Brumbaugh, Joseph Christian, Jacob Albaugh, Daniel Eller, Joseph and Jacob Flory, Jacob Overholser, John Cloppert, John and Henry Warner, Samuel Michael, David Miller and David Harshbarger. These early settlers had all the experiences of pioneers in these Western Wilds and some strange things occurred. At one of their meetings for worship, the wives of Henry Brumbaugh and Jacob Arnold met and recognized each other as own sisters. Years ago they had become separated in the East and now found they were located in this new country less than two miles apart.

This church was somewhat disturbed by the movement headed by Michael Landis of the Wolf Creek Church. John Studebaker and John Cloppert, Sr., ministers, were led off, but later returned to their first love. Their misfortune seems to have been too keen a vision, for most of their views are now firmly believed and practiced by the church. John Warner was one of the earliest deacons elected. William Stoner came here from Maryland as a deacon and lived with his son, David. Samuel Brumbaugh, born 1806, came here with his father, Henry Brumbaugh in 1812. He married Elizabeth Rinehart in 1829 and they were baptized in 1830. In 1847 they were called to serve in the deacon's office. He was especially helpful, as he had considerable means and was always considerate of the poor. He died in 1895. After Elder Emanuel Flory moved to the Palestine Church about 1830, Elder John Studebaker probably became the elder until he became connected with the Landisite Movement when Isaac Karns who had moved to Miami County, seems to have assumed the oversight. After Elder Studebaker's return to the fold he may have been the Presiding Elder a few years, though this is somewhat doubtful, as Elder Karns seems to have moved back again and we find him in charge up to 1848, about which time he moved to Indiana and Elder John Bower, Jr., became the ruling bishop. Adam Shock was chosen to the ministry in 1853 at a Love-feast Meeting held in the barn of Samuel Brumbaugh. He never entered actively into the service and in 1864 moved to Huntington County, Indiana.

About 1858 William Cassel and Jacob Landis were elected to the ministry. The former soon moved to Ludlow Church and later became a leader in the Old Order movement in 1881. Jacob Landis moved to Kosciusko County, Indiana. In 1854, William Heckman was elected deacon. In 1858 Abraham Detrick came here as a minister from Rockingham County, Virginia. Isaac Miller, also from Virginia, labored here for several years. He is said to have been a minister of exceptional worth, a logical reasoner, though rather poor voice for expression. Later he moved to Harris Creek. About 1869 Joseph Gnodle and Eli Shearer became deacons of this church through cession of territory from Ludlow. John Flory came here as a minister from Virginia during the Civil War and served about two years and then returned to Virginia. On June 9, 1864 Samuel Shellabarger was elected to the ministry, and John W. Sollenberger and George Nis-



Salem Church.

wonger to the deacon's office. November 17, 1864, Brother Sollenberger was called to the ministry and William Beachler was made deacon. August, 1866, Jesse Kinsey and Jesse Stutsman were elected deacons. August, 1867, the latter was called to the ministry and in 1869, moved to Ludlow Church. After the emigration of Elder John Bower in 1861, the church had no resident elder for fifteen years. Affairs were directed by the local ministers, often assisted in their council by elders living near. Abraham Flory of Lower Stillwater was especially helpful. In 1876, David Murray came here as an elder from Lower Miami. He had charge of the church for eight years. August, 1872, Jesse Kinsey was elected minister and John Flory, deacon. About 1874, John Cloppert, Jr., and Abraham Landis, Sr., were elected deacons and later Abraham Landis, Jr., was called to the same office. Upon the death of Elder David Murray in 1884, Elder John W. Sollenberger became elder in charge, followed by Elder Jesse Kinsey in 1889, who continued until his death in 1899. John Cloppert Jr., elected in 1880, served in the ministry a few years but poor health prevented much activity. Elijah Rohrer, John H. Brumbaugh and John J. Detrick were elected deacons in 1881 and Adam Pfeifer and Joseph Fidler in 1888. Jesse K. Brumbaugh was called to the ministry in 1884 and John H. Brumbaugh in 1887.

A strong sentiment had now developed favoring the organization of a Sunday school. A vote taken in 1885 showed a majority opposed. In 1886 the vote was nearly equal but in 1887 a decided majority favored it. Accordingly, by vote of the church John H. Brumbaugh and Elijah Rohrer were chosen first superintendents and the first session was held in April of that year. The members took hold of the work with becoming zeal, nurturing the infant enterprise and their efforts were crowned with marvelous success. Among the first teachers, were Andrew Gilliam and wife, pioneer advocates of Sunday school, John Flory, Milly Flory, John O. Warner, Mary Brumbaugh, David Flory, Hettie Pfeifer. Not long after, a school started at Georgetown and some years later at Arlington. In 1892 Benjamin F. Honeyman came here as a minister from Oakland Church. In 1893 John H. Rinehart and Samuel Snell were called to the deacon's office. Robert J. Wolford, a deacon from West Virginia, located here in 1894, but now serves in Price's Creek Church. H. C. Butterbaugh came as a deacon from West Dayton in 1899. August 19, 1897, Samuel

Snell was called to the ministry and November 17, 1898 John W. Fidler was chosen. In August, 1900, Jesse K. Brumbaugh and John H. Brumbaugh were given the joint oversight of the church, and in November of that year William Minnich and Ezra Flory were elected deacons and Brother Flory was called to the ministry May 16, 1901. In August, 1901, William Bucklew was installed into the ministry but later returned to that position in the Old Order fold. Robert E. Burger came here as a minister from Illinois in March, 1902, and William Minnich was called to the ministry. In the spring of 1903 A. W. Oren, a minister, came here from Tennessee and in the same year J. Homer Bright, from Wolf Creek. Geo. W. Teeter and Aaron Sollenberger were elected deacons April 2, 1903. In the next few years the following deacons located in this congregation: Geo. Petry, Henry Minnich from Pleasant Valley, John B. Deeter from Newton, Clark Yount from Middle District, John Karns from Lower Stillwater and Daniel H. Bucklew from West Virginia.

S. A. Blessing, a minister from Bear Creek, located in West Milton in 1905. Enos E. Brumbaugh and Stanley Wenger were elected deacons in 1906 and March 26, 1907 Brother Wenger and Charles L. Flory were called to the ministry. In March, 1908, West Milton became a separate organization embracing ninety-two members including two ministers and three deacons. Elder Jesse K. Brumbaugh became housekeeper of the new organization and John H. Brumbaugh was retained in oversight of Salem. July 4, 1908, David K. Rinehart was elected deacon and in 1909 Elder Jonathan Hoover located here from Loramie Church. Soon after the death of Elder John H. Brumbaugh in 1910, William Minnich was called to preside for this congregation and A. H. Bucklew was elected minister and Frank Macy and Lloyd Brumbaugh, deacons. Enos E. Brumbaugh and John C. Brumbaugh were called to the ministry in 1911, and C. C. Sollenberger in 1912. In 1911 J. Homer Bright and wife accepted the missionary call to China, and Salem Church assumed the support of Sister Minnie Flory Bright. Aaron Stonerock, a deacon, located here and in 1914 N. W. Lutz, John Heckman and Frank S. Wenger were called to this office, and D. W. Kneisley moved here from West Dayton in 1916 and John Shellabarger from Ross Church in 1917. Joseph P. Robbins moved here from Price's Creek in 1918 and Charles L.

Flory from Pleasant Hill in 1919. Enos E. Brumbaugh was ordained to the eldership, August 23, 1919.

For many years there was no permanent place of worship. In the summer time barns served the purpose and often the wider expanse of the forest was utilized. People came to these meetings for miles, going through primeval forests over "corduroy" roads, often on foot, horseback or in farm wagons. The services were devout and reverent. The godly ministers of those days exhorted men and women everywhere that with fervency of spirit they should cleave unto the Lord. They often found responsive hearts and the Lord added unto the church such as were being saved. Love feasts were held in barns. The last one held was on a farm now owned by Frank Puterbaugh in 1853. In 1854 the site of the present Central House was selected as suitable for the erection of a house of worship. A building committee consisting of Samuel Shellabarger, John Brumbaugh and John J. Warner, was selected. Michael Longanecker did the carpenter work. A one-story building of brick was erected. The first love feast was held in it October, 1854. In 1877 it was decided that ampler accommodations were needed. The building committee this time consisted of Samuel Brumbaugh, John John, Samuel K. Olinger, Abraham Landis, Sr., and John Flory. Michael Longanecker was again called to do the building and the new commodious house was erected. Later changes have suited it to modern needs. In 1859 a deed was given for a building site in Georgetown or Potsdam, soon after, a church was built thereon. About 1875 this was superseded by a new one and in 1917-18 this was remodeled, enlarged and equipped for the various meetings and activities of the congregation. In 1885-86 the present structure was erected at Arlington as the result of an interest fostered there through some meetings by Elder Landon West and others.

As the close of a century of organized existence approached, a desire was manifested that this important event should have appropriate commemoration, accordingly, July 28, 1917, was set for a general Home Coming. A program was arranged, a large concourse of people assembled, and an impressive service conducted. The greetings of members and friends, the revival of sacred memories, the reminiscences by the older folks, the time honored hymns in both English and German, created a desire to press onward with greater zeal and if possible to emulate the consecrated efforts of the fathers.

This congregation now numbers 425 with five elders, two ministers and fourteen deacons. Its "Bethel" Sunday school averages 192. It has three church centers, including the joint houses, at Georgetown and Arlington with a Sunday school at each place. It has Christian Workers' Meetings, Sisters' Aid Society and live committees in charge of the Missionary and Temperance work. The Salem Church is a busy field of Christian endeavor.



(2)

Middle District

THIS church, organized from part of Hickory Grove Church on the east and Salem Church on the west, lies in Miami and Montgomery counties between the Miami and Stillwater rivers. It includes the villages of Tippecanoe, Vandalia, Chambersburg, Ginghamburg and Fidelity. August 12, 1876, the members met at Ginghamburg for the purpose of organization. Elders present and assisting were: H. D. Davy, Samuel Mohler, Joseph Arnold, Abraham Detrick and John W. Sollenberger. The organization was completed with the two ministers, Samuel Coppock and Oliver F. Yount, and Eli Shearer the only deacon. H. D. Davy was chosen Presiding Elder. From its geographical location and the fact of its lying between the two consenting churches, Oliver Yount suggested the name Middle District, which was adopted. The new District comprised sixty charter members among whom may be named Samuel Coppock and wife, Oliver F. Yount and wife, Eli Shearer and wife, Elizabeth Studebaker, Mary Martindale, Abraham Karn and wife and their daughter, Edna, Elmira Wells, Clark Yount and wife, David Sollenberger and wife, Wm. F. Neal and wife, Lucinda Neal, Matilda Neal, Henry Neal and wife, Jacob Etter, George Younce and wife and Michael Honeyman and wife. By the consent of the good people of Ginghamburg, they were permitted to continue using the Old Union Church for preaching services every two weeks.

At a Council held April 21, 1877, Jacob Etter and D. P. Sollenberger were elected to the deacon's office and their Communion Meeting appointed which was held in the following May in Samuel Coppock's barn. On the day after this Communion, the members were called into Council by Brethren Coppock and Yount to consider the necessity of building a house of worship.

A committee on location and building was appointed consisting of Eli Shearer, Clark Yount, and Jacob Etter; Clark Yount being treasurer. Almost enough money was subscribed at this meeting to



Middle District Church.

build the much longed-for church. The present location was soon selected, plans perfected and contract for building let to David Feters of Tippecanoe City. John Smith, a personal admirer of the church, but not a member, owned the farm upon which the building site was located and cheerfully donated an acre of land for this purpose. Frederick Yount an old Friend Quaker gave the quarry stone. Brethren, friends and neighbors hauled the stone and dug out the basement. The building was completed in November and on December 2, 1877, it was dedicated unto the Lord. The new building (40x60) was filled to the utmost capacity to hear the thrilling words of dedication by Elder John Smith and George Garver of the Lower Stillwater Church. The discourse was based on II Cor. 5:1, "We have a building of God." A regular preaching service was established for every second Lord's Day.

In the winter of 1877-78 Elder D. N. Workman of northeastern Ohio conducted the first series of meetings in the new church and twenty-two were baptized.

April 6, 1878, O. F. Yount was advanced to the second degree of the ministry and Francis Neal was elected to the ministry; the same year Clark Yount was elected to the deacon's office. In 1880 Noah Spitler was elected to the ministry; he and Jacob Etter later withdrew from the church and became members of the Old Order Brethren. In 1881 Francis Neal moved from the District locating in Indiana; the same year Edward Venters and John Karns were elected to the deacon's office. Brother Venters died some years later from an accident, and Brother Karns moved from the District. August 1, 1884, D. C. Hendrickson was elected to the ministry and Samuel Coppock and O. F. Yount were ordained to the eldership.

Samuel Mohler had oversight of the church from 1877 to 1884 and George Garver served in this capacity until after the ordination of Samuel Coppock and O. F. Yount. About this time the church purchased what was known as the old Pfoutz meeting house east of West Milton and conducted regular preaching services there for a number of years. Later the interest there waned and the property was finally disposed of. There were about one hundred and twenty members at this time. D. C. Hendrickson was advanced to the second degree about 1890 and ordained October 17, 1895. November 3, 1888, O. F. Yount died and his loss was keenly felt by this and surrounding churches. January 19, 1895, David P. Sollenberger was elected, and in November, 1898 advanced to the second degree of the ministry. Daniel W. Vaniman moved into this District as a deacon from Bear Creek Church and proved an efficient worker. He moved in 1914 to Michigan. Clark Yount moved from the District to West Milton and Brother Vaniman was appointed treasurer and Ira Grisso was elected deacon. In 1901 Samuel Coppock died. John Kline was elected deacon in 1902 and in 1903 Joseph Karns was chosen to the same position.

In 1908 D. C. Hendrickson moved from the District, resigning the oversight of the church, leaving D. P. Sollenberger as the only minister. About this time a sentiment prevailed to have the church remodeled and supplied with more modern conveniences. This was successfully accomplished and a re-dedicating service held in December,

1908, conducted by Elder L. A. Bookwalter. March 11, 1909, Jacob Coppock of Hickory Grove was chosen elder of the congregation for three years. On the same date Jason Denlinger was elected deacon, moved to New Carlisle in 1913. It was also arranged to have preaching services every Sunday, assistance to be rendered by ministers of Hickory Grove Church. January 22, 1910, J. P. Miller and C. V. Coppock were elected to the ministry, and in March, 1911, forwarded to the second degree. S. A. Blessing followed Jacob Coppock as elder in charge and in 1917, J. P. Miller and C. V. Coppock were ordained and given the oversight jointly. This continued until December 11, 1919, when J. P. Miller was elected Presiding Elder. D P. Sollenberger died in 1915 and John Kline in 1918. Jesse Coy, a deacon, moved here in 1917 and Charles Campbell, a deacon, in 1918. O. C. Sollenberger was called to the ministry September 19, 1918, and with his wife, Hazel Coppock, went in 1919 to the China Mission Field. Charles F. Roberts was elected to the deaconship, December 11, 1919. The church now enrolls ninety members and an average attendance of forty at Sunday school. Middle District's location, as its name indicates, is propitious.



(3)

West Milton

THIS church embraces the village of West Milton and contiguous territory. Brethren from the Carolinas settled near a village called Nashville in whose early Presbyterian Church Elder Philip Younce preached every two weeks for long years, and when the Curtis Union Church was built, services were held there by the Brethren for years. Also services were held in the Pfoutz Church east of the town and also in the Methodist Church in West Milton. The territory all then belonged to the Brush Creek (Ludlow and Painter Creek) Church until 1869, when that part south of the Georgetown Pike and west of the village was transferred to Salem



West Milton Church.

Church. In 1876 that part east of the river was given to Middle District.

March 26, 1908, the West Milton Church was organized with Elder Jesse Stutsman, chairman and Daniel C. Hendrickson, secretary. Elder Jesse K. Brumbaugh was chosen as Presiding Elder for one year, S. L. Brumbaugh, secretary. S. A. Blessing was a minister in the second degree. Deacons were Clarke Yount, his wife, Catherine Yount (nee Metzger), John Karns, his wife, Mary Karns (nee Wells), Adam Pfeifer, his wife, Esther Pfeifer (nee Haines), John B. Deeter, his wife, Angie Deeter (nee Younce). September 17, 1908, S. A. Blessing was ordained and Lester Heisey was elected to the ministry and S. L. Brumbaugh, his wife, Delia Brumbaugh (nee Jenkinson), W. H. Gnagey, his wife, Jennie Gnagey (nee Brumbaugh), were elected to the deacon's office. In the spring of 1909 J. Q. Helman moved in and stayed one year. March 17, 1910, Russel Wenger was elected to the ministry. Russel Wenger was advanced and W. Jeremiah Heisey was elected to the ministry September 21, 1911. Both soon left for college. Brother Heisey is now in the China Mission Field. June 19, 1913, Elder Johnathan Hoover came to this church. While preaching in this church, April 26, 1914, he was suddenly stricken and departed to be with the congregations above. Elder D. C. Hendrickson, who lived near the village, though holding his membership in Middle District where he was elected and ordained, held his membership here at a later date and then moved to the Ludlow Church. June 22, 1916, Enos Wenger was chosen to the deaconship. March 21, 1919, Samuel B. Wenger was elected to the ministry and Joseph Dohner, his wife, Dora Dohner (nee Engle), to the deacon's office. Elder Granville Minnich moved here September 18, 1919. From December 16, 1909, Elder Jesse K. Brumbaugh and S. A. Blessing were associate presiding elders until September 19, 1915, when Elder Brumbaugh, having asked to be relieved, Elder Blessing has since had charge alone.

The church house at West Milton was built of brick as an auxiliary house of the Salem Church. The dedicatory sermon was preached in February, 1900, by Elder D. M. Garver. Though the building in dimension was 38 by 56 feet, after the organization it was soon found too small. Accordingly an addition 30 by 40 feet was built in 1912. It was dedicated February 23, 1913, Elder J. W. Fidler in charge of the ser-

vices. This house has eight Sunday-school rooms and an Aid Society room, besides the main auditorium. A good basement is under the entire building, well equipped for every purpose. The first Sunday school here was organized in 1900, with Adam Pfeifer and Cyrus Petry, superintendents. The school has now an average attendance of 100. The church numbers 140 members and is awake to its responsibility.



(4)

Brush Creek (Ludlow and Painter Creek)

THIS church was formed by Brethren from North Carolina, Tennessee and Kentucky in the second and third decades of the nineteenth century. They and their Quaker neighbors came from the land of slavery and settled along Stillwater and the two Brush Creeks that empty into Stillwater near West Milton. Others came from Pennsylvania, Maryland and Virginia and the church grew by immigration. It was first known as Brush Creek Church and as the Brethren settled further up the great Greenville road, Ludlow was added in 1835 and Painter Creek in 1840. So it had rather a lengthy name and for convenience sake, and in conformity with the custom of those early days it was mostly called "Younce's Church" after its first elder, who wielded a strong spiritual influence over this church for many years. This church was organized sometime after Elder Philip Younce came, probably about the time of the organization of the Salem Church in 1817.

The Brush Creek part south of West Milton, to the west of the village and Georgetown pike and east of Stillwater was ceded to the Salem Church in 1869, then it lost its first part name and after 1881 it was generally known as Ludlow until its division in 1914. Philip Younce, the first elder of this church was a North Carolinian, who emigrated to Ohio, settling near Nashville, east of West Milton between 1813 and 1814. He was a minister before emigrating and seemed to be

filled with the missionary spirit much in advance of his day and generation.

He had his appointment once per month, at the various points in this territory and he had a special reputation for promptness in attending to them. When his time came the congregation expected him regardless of weather and roads. It is said that Philip Younce delivered the first sermon preached by the Brethren in the territory now occupied by the Pittsburg and Painter Creek churches. His manner seemed to have been "to look up and visit any locality where a few members had settled in the woods." The following is told by David Stauffer, an eye-witness:

"Elder Younce had regular appointments in the neighborhood where the Painter Creek house now stands. The incessant rains that spring had made the woods very bad, and Painter Creek was out of its banks. On Saturday before Brother Younce's appointment on Sunday, Jacob Stauffer took his son, David, then a boy about ten years old, with him and went to the point of the crossing of Painter Creek, to warn Brother Younce that the creek was beyond the fording point. As they approached the creek they soon discovered Brother Younce coming on his famous horse, 'Barney,' which had carried him safely over hundreds of miles through the swamp of mud and water in Ohio. As Brother Philip approached the banks, Brother Stauffer with his strong voice sent the message across Painter Creek, 'the creek is past the point of fording.' Brother Younce returned the message, 'Barney is a good swimmer.' And the seeming dangerous trip was at once commenced. They had not gone far until Barney had to swim. With his strong limbs Barney made regular strokes, and with surprise he made almost a straight course through the rapid current to where Brother Stauffer and son, David, were standing. Brother Younce was clad with rubber leggings, and by drawing his limbs up closely, he did not get much wet, and these were soon dried by their big log fire. He preached the next day, after which he returned as he came."

The meetings were held in the forests, homes and barns of the members, faithfully and regularly in all parts of this large territory, from Nashville, east of West Milton five miles, to Greenville. Elder Younce preached in the Presbyterian Church in Nashville every two weeks and at the other points as before stated.

The first church house was a log cabin. It was built in 1849. There were at that time a great many young people, and being strong



Georgetown Church. (Potsdam.)

they were able to foot a trip of some miles through the woods, and singing seems to have been their delight. Their log cabins were too small to accommodate the crowds at their singings as well as the preaching services. The young folks suggested the idea of erecting a log cabin for their singing. The old people mostly opposed the measure except Frederick Stauffer who encouraged the young people in their laudable enterprise. The young people with the courage of their convictions went on with their building project, and when the old people saw that the new building was going to be a success, they all joined the enterprise and a house about 24 by 30 was erected, and became a place for preaching to the joy of all. This house stood one mile west of Painter Creek. In 1871 this was succeeded by a house one-half mile north of it, which was improved in 1885, and a new one built in 1906 and improved in 1914-15.

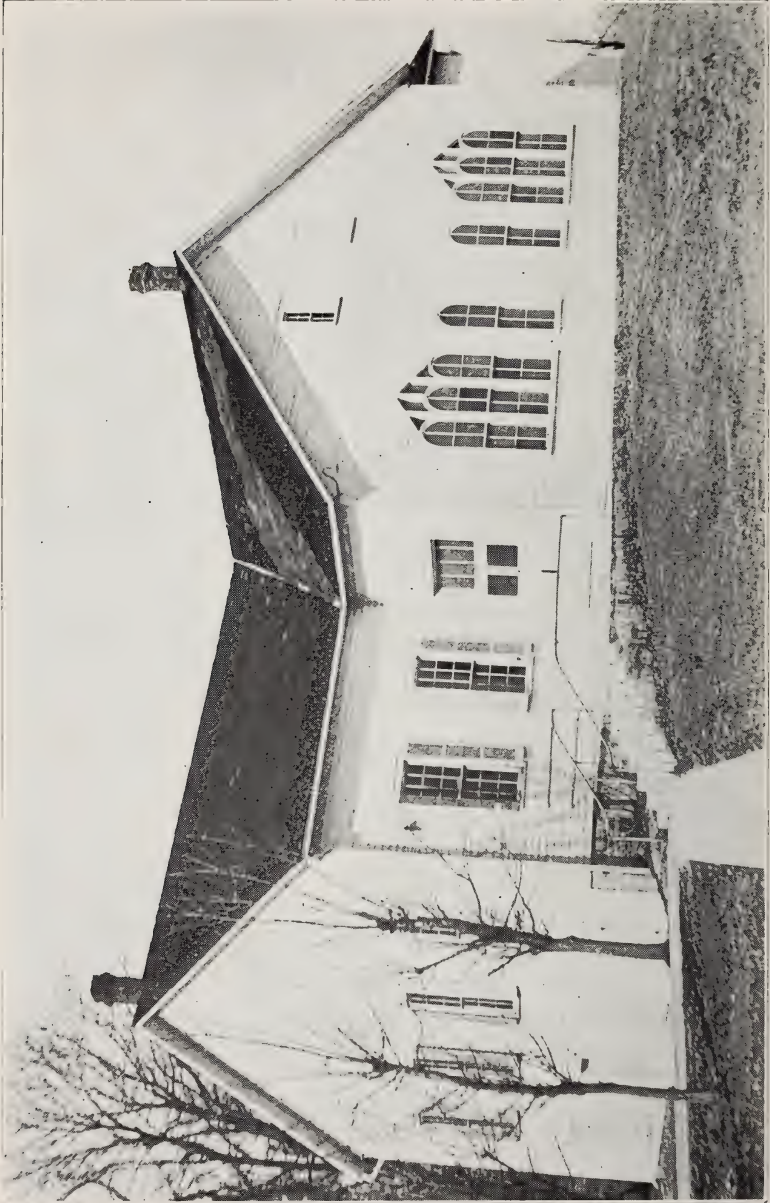
The settlers mostly from the Carolinas in addition to Brother Younce's large family, were the Shearers, Knifes, Coates, Burketts, Pfoutzes, Honeymans, Knights, Gnodles, Burns, Spencers, etc. Those mostly from Pennsylvania, Maryland and Virginia were the Stauffers, Brandts, Finfrocks, Kinseys, Holsopples, Mishlers, Hollingers. The first meeting house in the Ludlow part was built of logs in 1857, just north of where Pitsburg now is; the second, where the present one is, in 1870; the third in 1893, the present large house which was improved in 1917. In 1860, this church united with the Salem Church to build a meeting house in Georgetown. This was superseded in 1875 by a larger one, and this by a still larger and more modern one in 1917-1918. This church also built a house in 1898 at Red River which was improved in 1917.

Elder Philip Younce was assisted in the ministry by his son, John, who was chosen in 1835 and moved to Indiana in 1841 becoming the first elder of the Mississinewa Church. David Mishler was chosen to the ministry in 1846, moved to Lower Twin 1848 and died in 1854. Abraham Younce was elected to the ministry December 27, 1845, clerked in a store in Nashville a number of years and then moved near Pleasant Hill with his father. Eli Swank and Henry Jones were chosen for the ministry here in 1852 and moved further into Darke County forests. Brother Jones spent a number of years in Illinois but returned to Darke County and took his departure from the Brethren Home to the Home above. Stephen Miller was another early minister here.

Henry Brookens was elected here. Frederick Stauffer was chosen to the ministry in 1859 and after an earnest service was early called home. Absalom Hyer was placed in the ministry and after an active service, was likewise summoned above. In 1864 Tobias Kreider was named for the ministry here and served faithfully for thirty-eight years. David Younce and Joshua Baker were ministers here. Younce soon moved to the Newton Church and Baker went with the Old Orders when that movement culminated. William Cassel came as a minister in 1863, and Jesse Stutsman in 1869, both from the Salem Church. They labored here together until the Old Order division when Elder Cassel became prominent in that movement and remained on the scene for thirty-five years as one of their pillars. Elder Stutsman still resides in this locality, zealous, though aged. John W. Fitzgerald was another minister who moved into this church's territory. Fitzgerald came in 1877, but in 1880 moved to the Bear Creek Church. His wife's name was Bond, a sister of the deacon, Joseph Bond, who came with him. Joseph Groff, a deacon, was elected in the seventies and moved to North Star Church. In 1881 Silas Gilbert was chosen for the ministry, served here and afterwards moved to the Union City Church.

After the leaving of Elder Younce the church had no elder until the ordination of William Cassel, his wife, Lucinda Cassel (nee Coffman), in 1865, who had the oversight until 1881, when he withdrew with the Old Orders as one of their leaders. Then Tobias Kreider was ordained in February, 1882, and had control until his death in 1902, being ably assisted by Elder Jesse Stutsman, who was placed in the Presiding Eldership a few weeks after Elder Kreider's death. These elders worked very harmoniously together and had councils of the quietest type, which were well attended. Lydia Welbaum Kreider, and Martha Heisey Stutsman were their companions and faithful helpers, and mothers of large families. Jacob R. Brumbaugh, his wife, Mary Brumbaugh (nee Erbaugh), was chosen to the ministry in 1883, and Elihu Bagwell, his wife, Mary E. Bagwell (nee Niswonger), in 1891. Bagwell soon moved to Beaver Creek Church. Charles Culp, his wife, Lottie Culp (nee Gilbert), was called to the ministry in 1892, and Joseph Landis, his wife, Anna Landis (nee Weimer), in 1897. Brother Landis had served in the ministry with the Landisites and spoke German and English fluently. About this

time Elder David Hollinger spent some years in this congregation. Granville Minnich, S. Z. Smith and D. B. Miller were elected to the ministry in 1897, and August 25, 1904, Brother Miller was ordained, shortly moving to Colorado, where he is succeeding in the work. He is a grand nephew of Elder John Metzger. Lawrence Kreider, his wife, Mina Kreider (nee Shafer), was elected in 1901 and ordained in 1910. He is proving quite capable in the service. Newton Binkley, his wife, Dora Binkley (nee Brill), was elected in 1902 and ordained in 1910. He gives much earnest service to the church. William Royer, his wife, Ida Royer (nee Eikenberry), was called in 1903, ordained in 1911. He proves very useful in his work. R. Nicodemus, his wife, Nancy Nicodemus (nee Swartzbaugh), was elected in 1904. He spent some time serving the churches in the Southern Ohio Mission Field and became a student and teacher in Bethany. Willis Kreider, his wife, Pearl Kreider (nee Besecker), a brother to Lawrence was called in 1908. Elder Daniel Hendrickson moved here in 1908 and died in 1917. Charles Hylton, a minister, came in 1911. Philip Cool served in the ministry here about 1913. Some of the ministers of this church previous to their call, served as deacons. In addition the following served in the deaconship: Joseph Gnodle, his wives, Elizabeth, Mary and Rebecca Gnodle (nee Studebaker, Spitler and Wean), Eli Shearer, his wife, Rebecca Shearer (nee Kinsey), Jacob Kreider, Henry Spitler, Jacob Swinger, his wife, Anna M. Swinger (nee Stager), Samuel Bilheimer his wife, Hettia Bilheimer (nee Warner), Benjamin Longanecker, his wife, Magdalena Longanecker (nee Welbaum), John Niswonger, his wife, Susan Niswonger (nee Warner), Elias Stauffer, his wife, Anna Stauffer (nee Hollinger), John Swinger, his wife, Margaret Swinger (nee Stauffer), Isaac Cool, his wives, Harriet and Malinda Cool (nee Kinsey and Hinegardener), Abraham Minnich, his wife, Elizabeth Minnich (nee Swinger), Jacob Eikenberry, his wife, Mary Eikenberry (nee Peters), David Swinger, his wife, Louvena Swinger (nee Richardson), David Niswonger, his wife, Anna Niswonger (nee Pefly), Abraham Young, his wife, Minerva Young (nee Landis), John Neher, his wife, Sarah Neher (nee Shellabarger), H. G. Bright, his wives, Aldelba and Bettie Bright (nee Klepinger and Martin), Owen Eikenberry, his wife, Susan Eikenberry (nee Kreider), Joseph Ruble, his wife, Mary Ruble (nee Ditmer), Silas Delk, his wife, Ella Delk (nee Miller), John Fourman, his wife, Emma



Pitsburg Church. (Ludlow.)

Fourman (nee Niswonger), Frank Booker, his wife, Isabel Booker (nee Newcomer).

The church multiplied until it numbered over four hundred in the late 70's and it continued to increase until it was divided into two congregations. Meetings were conducted every two weeks at each preaching point until Sunday schools were well established when they were held each Sunday. The remarkable meeting in which the Old Order Brethren decided to withdraw, was held in Pitsburg house, August 24, 1881. The Annual Conference of 1886 was held near Pitsburg. At a meeting held at Pitsburg January 20, 1914, it was decided to divide the territory of this prosperous church into two congregations. Provisions were made for church lines and after a full understanding in which the southern part agreed to pay one thousand dollars to the northern part to equalize the value of the church property, the two new organizations, Ludlow (Pitsburg) and Painter Creek began their separate existence.



(5)

Ludlow (Pitsburg)

THIS church was organized February 21, 1914. Elder Jesse Stutsman was chairman and J. W. Eikenberry, secretary. Elders present were J. H. Christian, William Minnich, Lawrence Kreider and William Royer. The church was named Pitsburg, but in the fall of 1916, the name was changed to Ludlow. This was confirmed by the District Meeting of 1917. The following officials were then found living within the bounds of this church: Elders Jesse Stutsman, Newton Binkley and Daniel Hendrickson; Jacob R. Brumbaugh and Charles Hylton, ministers; Elias Stauffer, Jacob Eikenberry, Joseph Ruble, Hamilton G. Bright, S. E. Delk and Frank Booker, deacons. The new organization elected Newton Binkley as their Presiding Elder, in which capacity he continued to serve until his resignation in 1919, since when S. A. Blessing has had charge. William Davis and Edward



Painter Creek Church.

Rinehart, his wife, Jennie Rinehart (nee Flory), deacons, came in 1915 but soon moved from the congregation. Elder John Calvin Bright moved here in 1916 and was living here at the time of his death. Jason Denlinger, his wife, Catherine Denlinger (nee Eikenberry), a deacon, came in 1917. On June 19, 1915, J. W. Eikenberry, his wife Susie Eikenberry (nee Bookwalter), and A. J. Johnson were elected deacons. Herschel M. Jobs and J. Daniel Bright were named for the ministry, June 22, 1918. Both are young men of ability. Edward Miller and J. W. Rodgers were added to the ministerial force by their moving here in 1918 and 1919 respectively. They have two houses of worship, one at Pittsburg and the other at Georgetown. The latter belongs in part to the Salem Church. The Sunday school at Pittsburg averages 100, and the Ludlow Church numbers 225 members. The future is auspicious.



(6)

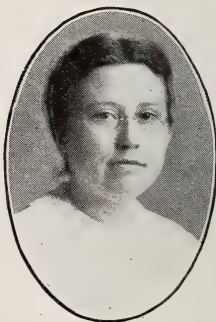
Painter Creek

THE Painter Creek Church, a part of the old Ludlow and Painter Creek churches, was organized and named, February 7, 1914. Elders Jesse Stutsman and D. H. Keller were the chairmen of the meeting. J. W. Eikenberry acted as secretary. David Hollinger, J. H. Christian and Newton Binkley were the other elders present. Elder William Royer was chosen as the Presiding Elder and has been continued until the last election when Elder Lawrence Kreider was associated with him. Edward Miller was elected secretary. Willis Kreider, a minister, also lived in this territory. The deacons were John Swinger, David Swinger, Abraham Minnich, Owen Eikenberry and John Fourman. June 4, 1914 Edward Miller was called to the ministry, and H. C. Groff, his wife, Eva Groff (nee Fox), Hanford Honeyman, his wife, Josephine Honeyman (nee La Blond), D. F. Eikenberry, his wife, Jennie Eikenberry (nee Christian), were elected to the deaconship. In 1915 R. A. Saylor, a minister moved



W. J. Heisey and Wife.

He was a former minister in the West Milton Church but is now, with his wife, in the China Mission.



Dr. O. G. Brubaker and Wife.

Dr. Brubaker, who with his wife is also working in the China Mission, is supported by the Painter Creek Church.

here. June 3, 1916, Galen B. Royer was elected to the ministry. The same year William Davis, a deacon, moved here. In 1917 Edward Miller moved to Bradford and Galen B. Royer to Indiana. August 17, 1918, Albert Smith was called to the ministry and Lawrence Fourman, his wife, Nettie Fourman (nee North), to the deacon's office. Charles Forrer, his wife, Elizabeth Forrer (nee Neff), also serves there in this capacity. This church is the home of Levi Minnich who has served the Brotherhood so long and well on the General Sunday-school committee.

This church has 203 members and two church houses; one called the Painter Creek house, one mile northwest of the village of the same name and the other the Red River house, four miles northeast. The average attendance at Sunday school at the first point is 107 and at the latter seventy-two. Theirs is a good land with a soil of exhaustless fertility. This church supports Dr. O. G. Brubaker as a missionary in China and is alive to every good work.



CHAPTER VIII.

The Greenville Creek Group





Union City Church. (Country House.)



Introduction

THESE churches are in the western part of Darke and Mercer counties, Ohio, and Randolph and Jay counties, Indiana. They were located near Greenville Creek, and so the first church organized in this territory was called Greenville Creek Church. From this church have emanated the Union City, Poplar Grove, Pleasant Valley, and the Bear Creek Church, Indiana. From this territory we also have the Palestine Church from which the Beech Grove Church was organized. The Greenville city church, also, naturally as well as by lineage belongs here. Before the pioneer came all was woods and swamp. Nature reigned in unbroken solitude, save the song of birds, the graceful flight of deer, the mighty howl of wolves and the unearthly screech of the American panther. There was an abundance of game, deer and wild turkey, springs and streams and fertile soil. The latter soon echoed far and wide with the tread of explorers among whom came the Brethren, becoming the first settlers in the second, third and later decades of the nineteenth century.

They settled in different parts of the territory, notably at Palestine and Union City points and without any definite organization for some years. The Brethren from Nettle Creek, Indiana, and from the Stillwater and Central Groups, visited them and gave them much desired ministerial help. Among these might be mentioned David Miller and Benjamin Bowman from Indiana, and Philip Younce, Michael Etter, John Weaver, Emanuel Flory, and John Cable from the Miami Valley. Centers were early formed at Union City, Hillgrove, and Palestine. Churches were organized and rapid growth and great prosperity followed. The churches of this group will be noticed in this order: Union City (Greenville Creek), Pleasant Valley, Poplar Grove, Greenville, Palestine and Beech Grove.



(1)

Union City (Greenville Creek)

THIS church at the first, embraced the western part of Darke and Mercer counties, Ohio, and the eastern part of Randolph and Jay counties, Indiana. The first members settled near where Union City now is, on the Ohio side.

William K. Marquis, Sr., born January 6, 1795, of French parentage, came to Ohio from West Virginia in 1817, settling in Ross County, Ohio. He went back to Virginia to be baptized by Samuel Arnold. He probably took this long journey for two reasons; first, because this minister had performed the marriage ceremony which bound him to Polly Stingley. September 8, 1816, ere they had left the state the first time; secondly, because preachers of the Church of the Brethren were not then very numerous. Returning to Ross County, he soon emigrated to Darke County, Ohio, settling in 1821 near Union City. He died November 9, 1857. The Crumrines, Zumbruns, Roes, Roots, Simmons, Blochers, Harts, Dales, Royers, Deeters, Kunkles, etc., followed, and an organization was effected by electing William K. Marquis, Sr., to the ministry in 1833. John Crumrine was probably the first minister in the church. He was born in Virginia, January 15, 1799, joined the Church of the Brethren in 1824, and is thought by some to have been put to the ministry in 1825, though it might not have been until the election of Brother Marquis, Sr., at which election John Zumbrun and Frederick Roe were elected deacons. Brother Crumrine assisted in 1838 in starting the work on the Mississinewa, but did not move to Indiana until sometime between 1852 and 1857 and became the first elder of the Wabash Church.

The church was first known as Greenville Creek, because the stream of that name was the most prominent in that locality. It retained this name for thirty-five years; however, it was not fully organized until September, 1851. It was then organized with

seventy-three scattered charter members mostly on the Ohio side, whose names follow: John Crumrine and wife, Polly, W. K. Marquis and wife, Polly, Fredrick Roe and wife, John Zumbun and wife, George W. Marquis and wife, Sally, Hezekiah Conway and wife, Abraham Root and wife, John Root (wife dead), Aaron Simmons and wife, Rebecca, John Knife and wife, Polly, Enoch Maugan, Samuel Blocher and wife, Catherine, David Blocher and wife, Moses Crumrine and wife, Peter Weimer and wife, Jacob Emrick and wife, Joseph Hart and wife, Magdalene, Jacob Dale and wife, Adam Dale and wife, Christian Dale and wife, Paul Dale and wife, George Royer and wife, Brother Deeter and wife, Brother Harter and wife, Sister Sawyer, Brother Mishler and wife, Jacob Kunkle and wife, Magdalene, Abraham Motts and wife, Sister Jackson, John Browse and wife, Eli Noffsinger and wife, Mary, Lizzie Noffsinger, Sallie Lorton, Abraham Banta and wife, Jacob Root and wife, Daniel Flory and wife, Israel Worts and wife, Joel Root and wife, Joseph Hay and wife.

This church was under the guidance of Elders Emanuel Flory, Joseph Risser, Jacob Miller and David Harter until the ordination of Thomas B. Wenrick with his wife, Catherine Wenrick (nee Hardman), in 1865, who then took charge. Elder Wenrick was the first resident elder of the church. He came from Harris Creek about 1847, was elected to the ministry in 1854 and died November 20, 1884. He had taught school for a number of years and was a model elder. He gave much of his time and means to the church, though through it all the Lord prospered him. William K. Marquis, Jr., was elected June 1, 1861, and moved to Quinter, Kansas in 1890, where he died of pneumonia March 25, the following year. He was an eloquent speaker, holding his hearers in rapt attention for hours at a time. William K. Simmons, a nephew of this Marquis, and a grandson of the senior Marquis, was elected to the ministry September 4, 1867, and ordained to the eldership in the 80's, and has been an indefatigable worker of the church all these years. After Elder Wenrick's death in 1884, the elders in adjoining churches assisted. Elder Simmons then presided over the church from November 17, 1887, to December 19, 1912, also over two of the churches, Bear Creek and Pleasant Valley, which sprang from this body, for a number of years. Since Elder Simmons'

resignation as elder in charge of the Union City Church, B. F. Sharp has been the Presiding Elder up to the present.

Stephen Miller moved here about 1858 and labored in the ministry a few years, then moved away. George Petry moved in from Missouri about 1860. He was a fluent preacher in the German language but could not preach much in English. He died in the early 70's. Eli Dickey was elected in the early 60's, and was an interesting speaker, but after some years of service moved to the Oakland Church. Josiah Coppess was elected in the 60's, but soon died, probably in the Oakland Church. In 1871 Samuel Puterbaugh was elected to the ministry, and in 1877 Benjamin Bowman with his wife, Mary Bowman (nee Neff), were called to the ministry but later went with the Old Orders. January 20, 1882, Joseph Longanecker was elected to the ministry, labored earnestly a few years, then moved to Price's Creek Church. Henry Cook with his wife, Catherine Cook (nee Creviston), was called to the ministry April 21, 1883. He was taken to his heavenly home in 1894. M. D. Roberts was elected a minister in 1883, but finally severed his connections with the church. Samuel Blocher whose wife was Catherine Glunt, became a minister in 1885, and later united with the Poplar Grove Church. Silas Gilbert moved here in 1889, and was eloquent and zealous. A. C. Young, his wife, Minerva Young (nee Landis), and his second wife, Melissa Young (nee Pully), was elected a minister in 1888. The two latter united with Pleasant Valley Church. Ezra Noffsinger, his wife, Dora Noffsinger (nee Isenhour), and his second wife, Amanda Noffsinger (nee Brumbaugh), was elected a deacon in 1889, a minister in 1894, and ordained in 1906. Amos Cook was next elected minister in this church. He moved to Poplar Grove Church and back again. He has since died. George M. Lanter, his wife, Saloma Lanter (nee Noffsinger), came from Paulding County, Ohio, in 1892 and died in 1913. William P. Noffsinger, his wife, Dora Noffsinger (nee Simons), and William Netzly, his wife, Lula Netzly (nee Jackson), were elected to the ministry in 1906. Oliver Royer moved here in 1912, and out two years later. Melvin Rensberger also lived here a short time. W. E. McFarland, his wife, Pearl McFarland (nee Onkst), was called to the ministry June 19, 1915. Arthur Dodge was elected to the ministry, September 26, 1919.

The first deacons in 1833 were Frederick Roe and John Zumbrun. Then a number of deacons served in that capacity. Also the follow-

ing: Aaron Simmons, his wife, Rebecca Simmons (nee Marquis), John M. Simmons, his wife, Hannah Simmons (nee Hoke), David Flory, Henry Kunkle, his wife, Catherine Kunkle (nee Hany), Rudolph Haines, his wife, Sophia Haines (nee Kuns), Frank Hart, his wife, Mary Hart (nee Petry), Henry Cook, Joel Zumbrun, his wife, Mary Zumbrun (nee Strock), David Royer, his wife, Barbara Royer (nee Wise), Daniel Wagner, his wife, Catherine Wagner (nee Baker, Albert Boocher, John Hay, his wife, Rebecca Hay (nee Friend), George Netzly, his wife, Adda Netzly (nee Brooks), James Onkst, his wife, Susan Onkst (nee Kunkle), E. M. Scholl, his wife, Susan Scholl (nee Hart), Solomon Bolinger, his wife, Malinda Bolinger (nee Royer), and George Weimer who was the last deacon elected which event occurred September 26, 1919.

After holding their meetings for more than thirty-five years in the forest, barns, private dwellings, and later, the school houses which now began to dot the surrounding country, the members of the Greenville Creek Church decided to do differently. On December 25, 1868, a very cold Christmas day, a very important council meeting was held at the home of Joseph Glunt. This meeting was a great forward movement looking to the construction of a church house in the forest on the Indiana side of the State line, one and one half miles north of Union City. As the proposed location was entirely away from Greenville Creek, the thought of changing the church name suggested itself. After some discussion, it was unanimously agreed to change the long revered name of Greenville Creek Church to the more appropriate one, the Union City Church. At this meeting the first trustees elected were Michael Deeter, David Flory and Aaron Simmons. They met January 9, 1869, and measured off the four acres of land, which lay in the thick timber given by Joel Noffsinger, upon which the church was to be erected and a cemetery located.

On January 14, 1869, the deed was made in Union City. Between the 15th and 18th of January, 1869, William K. Simmons and John Lorton cut a lot of sawlogs to provide the lumber for the brick house which was soon to be erected. The first tree cut, was a very large gray ash near the spot where the church house now stands. Brother Simmons struck the first blow with his ax and the tree was soon felled. Sawing timber down on the stump was at that time an unthought of act. The logs were then sawed and the lumber

stacked to season. Jacob Heckman burned the brick needed during the summer of 1869. Thomas B. Wenrick was a member of the building committee, giving more of his time and money to the project than any other single individual. It will be noticed that the preachers of those days, in building church houses, helped not only with their pocketbook and voice but especially with their hands. The church house was built during the summer of 1870 and was dedicated and the first love feast held in it in October of the same year. The second church house was built in the southeastern part of the territory in 1878. The building committee was Jacob Merrick, John Flory and Daniel Wagner.

In 1875, the first local congregation was organized from Union City territory, and named Bear Creek Church, Portland, Indiana. This was in Jay County, Indiana, and included some members in Adams County, with Daniel Waltz, a minister, who was later advanced to the eldership and served a brief term and went to his reward. Henry P. Garber served with Elder Waltz in the ministry. Brother Garber died in 1901. Eli Renner was also a contemporary minister.

A second division of the Union City Territory was made April 22, 1891, and was called the Pleasant Valley Church. This territory included two meeting places, one a new church house, the other an abandoned good brick school house. This latter house was known as the Jordan House. Since then a nice little church house with basement, has been built. The Pleasant Valley Church is north of the Union City Church. Part of its members live in Darke County, Ohio, and part in Randolph County, Indiana, with a few members in the southwest corner of Mercer County, Ohio. (See history of Pleasant Valley Church.)

At a council meeting held October 13, 1903, a third division of Union City Church territory was made by cutting off a strip on the south in both Darke County, Ohio, and Randolph County, Indiana. This territory was organized into a new church November 14, 1903. (For further particulars see history of Poplar Grove Church.)

The first Sunday school in the Union City congregation was organized April 15, 1888, with Elam Ferror, superintendent, and David Royer, assistant.

In 1911, the church began a Sunday school in Union City. This was soon followed by preaching services. A house and lot was pur-

chased in the city in 1911, and in the summer of 1917, a commodious, artistic, well arranged church house with Sunday-school rooms, was built costing about \$8,000. This beautiful house was dedicated to the Lord on its completion in 1918, George W. Flory and D. M. Garver having charge of the services. William P. Noffsinger has the overseeing of the services at this house. Services also continue to be held at the country house. The Union City congregation now numbers one



Union City Church. (City House.)

hundred and thirty-one members. To recapitulate, what was once the territory in 1869, of the Union City Church now, fifty years later, contains seven church houses and four distinct church organizations, Union City, Portland, Pleasant Valley and Poplar Grove. If the work in this territory quadruples as much in the next fifty years, great things for God will be accomplished.



(2)

Pleasant Valley

THIS was a part of the Union City Church until April 22, 1891, when it was organized into a district of its own with Elder W. K. Simmons in charge. A. C. Young was a minister in the first degree, and Harvey Mote and Joel Zumbrun deacons with Silas Gilbert an able minister in the second degree.



Valley Church. (Pleasant Valley.)

On the same date A. C. Young was advanced to the second degree, B. F. Sharp was elected a minister, and D. E. Clark and David Minnich were chosen deacons. The Pleasant Valley house was built in 1888 a frame structure 38x58 and valued then at \$1,500. On July 1, 1893, B. F. Sharp was advanced to the second degree and J. Q. Helman elected to the ministry, and Jesner Brewer chosen to

the deacon's office. On October 22, 1895, Harvey Mote was elected to the ministry and advanced December 12, 1896. On March 13, 1897, C. E. Mikesell was elected to the ministry but did not accept until June 2, 1897, and later on June 10, 1899, at his request was relieved, and David Minnich was elected to the ministry. September 30, 1899, Jacob Olwine and Herbert Mikesell were chosen deacons. June 16, 1900, Harvey Mote was ordained to the eldership.

The Jordan church house (the first, a school house remodeled in 1883) was built in 1900 and was 36x54 and valued at \$2,000. W. K. Simmons was elder in charge from the organization until December 14, 1901, when Harvey Mote was elected in his place, and S. Z. Smith and David Minnich were advanced to the second degree of the ministry. In 1903 Harvey Mote, S. Z. Smith, D. J. Wampler and David Minnich were the ministers.

In September, 1906, P. N. Cool and C. C. Miller were elected to the ministry and W. K. Sell and A. J. Minnich, deacons. May 13, 1909, Harvey Mote resigned as elder in charge and S. W. Blocher was chosen for one year. P. N. Cool was advanced to second degree of ministry and David Minnich ordained elder.

On October 8, 1910, S. W. Blocher was re-elected elder in charge. Walter Clark was chosen to the ministry but was never installed. In December, 1911, the church attempted to centralize and have but one house of worship but failed. On March 14, 1914, B. F. Sharp succeeded S. W. Blocher as elder in charge. On March 13, 1915, J. G. Rarick was employed as pastor for one year, also was chosen as Presiding Elder. On September 10, 1915 W. E. Weaver and W. K. Sell were elected to the ministry. Brother Weaver declined to be installed. Wesley Keltner and Virgil Wilt were chosen deacons, and J. G. Rarick resigned as pastor, David Minnich acting as elder for six months. December 11, 1915, W. K. Sell was installed as minister, and on March 10, 1916, B. F. Sharp was elected as elder for one year, and continues to the present. Harvey Mote passed to his reward in 1909. Silas Gilbert was active in the ministry from 1889 to 1895. F. J. Weimer lived here four years and moved away but has again located in the district. A. C. Young suggested the name of "Pleasant Valley" for this church.

M. D. Roberts, elected 1883, caused a division in this part of the church before it was separated from the Union City Church. He as-

sumed more authority than had been given him, and he withdrew and started a church of his own and called it the Nazarene Dunkards. Some eight went with him but most of them came back into the church.

An interesting debate was held in the Pleasant Valley house with a Christian preacher in the eighties. L. T. Holsinger ably defended the cause. The church has now a membership of seventy-eight. Roland F. Flory, who, with his wife, Goldie Flory (nee Kreider), is serving as pastor since October, 1918.

They have a goodly land, two meeting houses, four ministers, four deacons, and a hopeful outlook.



Jordan Church. (Pleasant Valley.)



(3)

Poplar Grove

THE Poplar Grove Church occupies territory that has been trod by members ever since the first settlement of the country when its forests were dens and its roads mere trails through the woods. In the face of these difficulties, preaching services had been held all over its territory, seven miles north and south, and more than ten miles east and west. The love feasts in this territory were held in the homes of members prior to the building of the church house, and alternated somewhat irregularly with the more northern portion of the Union City Church of which it was a part. In 1862 while the love-feast services were being held at the home of Samuel Blocher, Sr., some one took the fruit of the vine and other parts of the sacred institution and foiled the observance of the communion. Joseph Rissler preached a masterful sermon instead.

The Poplar Grove Church became a separate organization from the Union City Church, November 14, 1903. It is said to have had ninety-nine charter members, though only ninety-seven names were found on the record. Two ministers and three deacons constituted the official board. The following elders were present at the organization: W. K. Simmons, David Hollinger, A. C. Snowberger, and Abraham Brumbaugh. Samuel W. Blocher, Jr., was given charge of the church. He was in the second degree of the ministry. James Q. Helman was his assistant. The deacons were David Royer with his wife, Barbara Royer (nee Wise), Daniel Wagner with his wife, Catherine Wagner (nee Baker), and Solomon Bolinger with his wife, Malinda Bolinger (nee Royer). It already had a well planned and recently built church house.

In the building of this present commodious church house in 1898 the financing and managing fell largely upon S. W. Blocher and D. J. Wagner, a senior deacon, and a few others. Catherine Blocher raised the money to purchase the poplar trees which surround the



Poplar Grove Church.

church house. From this grove of poplars the church takes its name. The work of building began in April and was completed in November. Isaac Frantz preached the dedicatory sermon.

The church has but this one house of worship, located on the Ohio Electric Railroad, one mile southeast of Hillgrove. Having good transportation facilities, and being one of the larger houses of the District it is frequently used for our District, Ministerial, Educational, and Sunday-school Meetings.

The following is a record of the changes in the official board. Ira G. Blocher was elected to the ministry, March 5, 1904, and at the same time Abram Weimer and Jesse Bowman with his wife, Meda Bowman (nee Erbaugh), to the deacon's office. Jacob Noffsinger with his wife, Elizabeth Noffsinger (nee Wagner), Samuel Bolinger with his wife, Cora Bolinger (nee Longanecker), and Hugh M. Blocher with his wife, Ollie Blocher (nee Wagner), were elected deacons May 31, 1905. Daniel Bausman was received here as a deacon, October 6, 1906. Other deacons who have moved here from other congregations are J. R. Halladay and Emanuel Hollinger. Of the corps of deacons, D. J. Wagner, Abram Weimer, and Jesse Bowman, have passed to their reward, the first in 1909, the second in 1914, and the latter in 1918.

B. F. Sharp, a minister, came in March, 1907. J. Q. Helman moved out October 10, 1907, and back again December 4, 1909. B. F. Sharp was ordained an elder, June 18, 1910. Charles Stockdale was elected to the ministry December 3, 1910, and in 1914 moved to Long Lake Church in Michigan. He returned to Ohio in 1915. I. G. Blocher moved to Zion Church, Michigan, in 1911, and returned to this church at the beginning of 1914. J. Q. Helman was ordained September 4, 1915, and moved out March 3, 1917. In 1914 F. J. Weimer who had spent his boyhood days in this church, returned to the scene of his youthful activity. Elder Weimer moved out again December 2, 1916. Elder H. C. Longanecker moved in on same date. On the same day, Samuel W. Blocher resigned the charge of the church and B. F. Sharp was given the oversight. He continued to preside over the church until January 11, 1919, when Noah Erbaugh who came in the fall of 1918, was elected the Presiding Elder. Elder Erbaugh moved out in December, 1919, and Elder Sharp was then given charge. Paul W. Halladay was installed in the ministry here October 3, 1919.

The Sunday school has an average attendance of ninety-seven and the church now numbers 170 members, who are awake to the interests of the cause in all its phases.



(4)

Greenville

GREENVILLE is the county seat of Darke County. Several years prior to 1884, a few members had lived in the city. In that year in November, Landon West held a meeting in the old Reformed Church on Sycamore Street, but without any immediate results. As the city then lay within the limits of the Palestine territory, a school house adjacent to the city limits was a place of regular services for a number of years. After Elder West's meeting in the Reformed Church, the efforts ceased for a little while. The brethren however kept moving into the city, among whom was Henry Beck and wife and sister Murphy and her daughter, Laura, who is now sister Dr. Cottrell of the Mission in India. Services were now called for in the city, for which purpose, A. Hardman on Central Avenue opened his house. Henry Baker held regular services here until brother Hardman's death which occurred in 1899.

In the meantime the Mission Board had been asked to take charge of the field and in September of that year, accepted the city as a mission point. It comprised the territory one mile each way from the city hall. This included a small portion of the territory of Poplar Grove, Oakland, and Ludlow congregations, as they had formerly come up to the city limits. Regular services were now held in the city hall under the control of the Mission Board. The need of a house for worship was soon evident to all, so the project received encouragement. As there was much desire for a Sunday school, this want was met by organizing one and holding it in private homes. The Mission Board in the meantime prevailed on Elder David Hollinger and wife to take charge of the mission. They moved into

the city in August, 1900. As funds had been secured and contract let, the new church house on Central Avenue was soon in process of erection. It was completed and dedicated on January 20, 1901. It proved to be a gladsome day for the faithful little mission band as they came to worship for the first time in their new substantial brick church house. Their number was now about twenty.

David Hollinger who had charge of the work under the direction of the Mission Board now put forth added efforts and the little congregation began to thrive. The beautiful city with its new church structure indicative of permanency, became to other members a more desirable place in which to locate. Elder Abraham Brumbaugh moved here from the Oakland Church in March of 1902 and still remains an aged pillar in the church. Warren Shock, a minister came from Indiana early in the same year but left in May of 1903. William Ardinger, a deacon, came in November, 1905, and moved away May, 1913. The growth of the congregation continued not only by immigration but by baptism as well. The Sunday school was well supported. Accordingly, January 16, 1906, the Mission Board met and organized them into a working body, placing them on their own resources.

The newly organized church at this meeting selected David Hollinger as their elder. Henry Beck was their only deacon. That same year the church called F. J. Weimer and G. D. Puterbaugh to the deacon's office. August 23, 1907, F. J. Weimer was elected to the ministry. December 16, 1908, A. H. Weimer, Alonza Cable, George Puterbaugh and Elam Forror were elected to the office of deacon. During this period M. N. Rensberger, a minister, lived here, coming in 1907 and moving away in 1911. He came to superintend the Brethren Home which is located in the city, and was a splendid addition to the ministry. November 2, 1909, A. H. Weimer was elected to the ministry. F. J. Weimer sometime after his election moved away but A. H. Weimer has stayed to help keep the home fires burning, and has proved a valuable adjunct to the ministerial force in this church. Granville Minnich came to superintend the Brethren Home, and became a member in this church in June, 1909. He was a minister, and in July, 1911, was ordained an elder here. He moved back to Trotwood in 1915. Vincent Halladay, a deacon, came in May, 1910, and remained until his death a few years ago. During

the previous years as well as since, the church has held a number of successful revivals. Among the evangelists have been Elders Dorsey Hodgden, J. W. Lear, J. W. Fidler, D. R. McFadden, B. F. Petry, and others.

The growth also by immigration continued and the need of a larger church house for love-feast occasions and Sunday school was soon felt, so in the fall of 1911, the church house was remodeled, which provided six Sunday-school rooms, a baptistry and a commodious gallery at an approximate cost of three thousand dollars. This gave



Greenville Church.

them a very convenient and well arranged house. In December, 1913, Calvin Fryman and Charles Forror were elected deacons. Elder A. D. Coate in May, 1914, handed his letter here. Jerry Hollinger, a deacon, became the superintendent of the Brethren Home and in April, 1915, a member of this church. He is still living here. Joseph Halladay came in June, 1916, and, in a short time, died. D. A. Keener, a deacon, moved in, in the preceding February of the same year. Calvin Fryman was elected to the ministry February 7, 1917, and John Miller to the deaconship at the same time.

In the fall of this year Samuel Halladay, a deacon, moved in. David Hollinger's business interests in Canada had called him to that land at various times in years past. In the spring of 1917, he found the war had so affected conditions, that it made it necessary to spend

the summer there, his wife going with him. He came back in the fall to Greenville only however to make further preparations for a more permanent residence in Canada. His goods packed, and his letter of membership received, he had the pleasure before he went, to attend the fall love feast. The occasion was one of genuine interest, especially so as brother and sister Hollinger had spent seventeen years in faithful service in the Master's cause in this city. Part of this time sister Hollinger superintended the Sunday school. Their departure to the Northland was much regretted.

Elder I. J. Rosenberger brought his letter of membership here in May, 1918. In 1917, Granville Minnich returned to take up the superintendency of the Brethren Home. He became Presiding Elder of the Greenville Church, in January, 1918. He moved away September 18, 1919, and on the same date Elmer Petry took charge of the Home. At the council early in September, Elder Minnich resigned the oversight of the church and B. F. Sharp assumed charge. The membership now numbered 200, and the Sunday school averages 117. The church recently secured A. H. Weimer as pastor. I. N. Royer a deacon, moved here in March, 1913, D. A. Keener, another deacon, in March, 1916, and Charles Miller, also a deacon, in March, 1919. The other members of the deacon board at present are Henry Beck (the only official who has remained here since the church was built), George Puterbaugh, Sr., Samuel Halladay, and Elam Ferror. The principles of the Gospel as practiced by the Brethren, have been well observed in this church.



(5)

Palestine

THE Brethren settled in Palestine territory early in the nineteenth century. Brethren David Miller, Sr., son of Elder Jacob Miller, the first minister of the Miami Valley and Elder Benjamin Bowman visited from Nettle Creek Church, Indiana. John

Weaver was the first preacher here. John Crumrine also preached much in this locality.

The first resident elder was Emanuel Flory who came in 1830, from the Wolf Creek Church. About the time of his coming, the settlement near Palestine and on West Branch Creek, began to manage its own affairs and thus without much ceremony the Palestine Church began to be. Elder Flory presided with much sagacity until his decease. Ere his departure, his son-in-law, Jacob Miller, was ordained and presided with David Harter who was elected and ordained with him. Prior to the division, Elder Harter was called home and Elder Miller went with the Old Orders, taking with him, his son, Emanuel Miller, an elder in the church, and his son-in-law, Johnathan Wenrick, a minister in the second degree. The deacons at this time were George Brumbaugh, George Baker, Isaac Kunkle, George Miller, Isaac Hollinger, and Moses Hollinger.

The first church house was built one-half mile south of Palestine in 1868. Few meetings of District importance were ever held here. Perhaps the only one was the District Meeting of 1869. In 1876, a meeting house was built on West Branch and was enlarged in 1887. A church house was also built at Beech Grove. This church now had three houses of worship besides holding meetings regularly in Fort Jefferson. In 1904 the district was divided. The west part is known as Beech Grove, while the east part retained the name of Palestine with one house called West Branch which was rebuilt in 1905, the old house south of Palestine having been dismantled.

George Stump was elected to the ministry in 1879 and advanced in 1881. Shortly after the Old Order movement culminated, Moses Hollinger and David Hollinger were elected to the ministry. Henry Baker, Noah Baker, and Daniel Bausman were elected to the deaconship.

After the withdrawal of those that went with the Old Orders, on October 19, 1881, Thomas Wenrick was elected elder in charge and served until his death, November 20, 1884. In December of the same year, Jesse Stutsman was made Presiding Elder and had charge until 1893, when Resin Stevins moved in and was given the oversight for one year. Then it was without an elder for a short period when some elders from adjoining churches assisted, viz.: Jerry Katherman, William K. Simmons and others. July 23, 1896, Henry Frantz took

charge and ruled until June 23, 1898. After this the elders nearby had charge awhile as before. Henry Baker was elected to the ministry here in 1893, having previously served the church ten years in the office of deacon. Daniel M. Garver was given charge July 20, 1901. During his oversight, the Beech Grove Church was organized and the West Branch house rebuilt. He continued until May 17, 1906, then June 14, of the same year, John Calvin Bright became the Presiding Elder of the church.



Palestine Church.

During his occupancy, Henry Baker and George Stump were ordained to the eldership respectively in 1907 and 1909. John Calvin Bright resigned the oversight of the church March 13, 1913, when Henry Baker was chosen for the place. He filled it with unusual prudence until September 8, 1917, when on his own earnest request the church chose Raymond Lantis who recently had been ordained. August Becker, a young man formerly from Germany, but named for the ministry at Chicago, Illinois, has lived here at intervals. Few bring more zeal into the work than he. Frank Brower, a young minister, recently moved near here, and will assist Elder Lantis who has the work in charge. The present deacon board consists of Noah Baker, Emanuel Hollinger, John Hollinger, and Ira Rife. The average attendance at Sunday school is over forty. Palestine is a church well named, and includes sixty members within its borders.



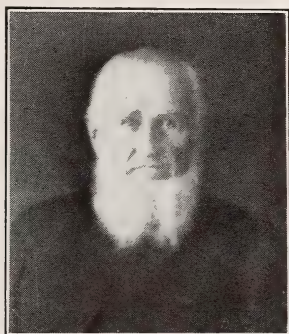
(6)

Beech Grove

BEECH Grove Church is in the southwestern part of Darke County, Ohio. The present church was built in 1888, and remodeled in 1905. It is located north of the cemetery in Section 34, Liberty Township. The first services were held in a school house located south of the cemetery. This house was dedicated for worship forty-two years ago.

This church was a part of the Palestine Church until March 11, 1904. It began with sixty-eight members, with D. M. Garver, chairman, and Irvin Royer, secretary. George C. Stump and Robert E. Burger were ministers in the second degree. Daniel Hollinger, his wife, Elizabeth Hollinger, (nee Bolinger), Andrew B. Miller, his wife, Dora Miller, (nee Berkebile), and Solomon Bolinger, his wife, Malinda Bolinger, (nee Royer), were deacons. In connection with these deacons, it might be well to mention two deacons who lived and died in this locality prior to the organization. Deacon George Miller was born April 11, 1816, and died March 12, 1898. He was three times married: first to Catherine Warner, next to Caroline Boomersshine and lastly to Barbara Bolinger who is still living. He served as deacon many years, and was the father of nineteen children. Another pioneer deacon, John Royer, his wife, Elizabeth Royer (nee Wise), was born August 19, 1840 and died December 12, 1901. He was the father of fifteen children and served as deacon, eighteen years. The first elder of the new organization was David Hollinger, who presided until March 19, 1907. From this date Samuel Blocher had the oversight until February 24, 1912. Then Lawrence Kreider was elected elder in charge and presided until February 27, 1915. At this meeting B. F. Sharp was chosen, but did not accept, so that the same year Sylvan Bookwalter was elected on August 28, and has presided over the church from that time up to the present.

Moses Hollinger, a minister, moved to this church, June 10, 1905, and was ordained May 21, 1910. He was a well preserved man physically in his old age and was quite active in the church up to his death in 1916. On December 12, 1908, George C. Stump, one of the two ministers at the time of organization, moved out. The other minister, Robert E. Burger was given a letter of membership September 10, 1910, and also moved away. To meet this increasing declension of the ministerial force Andrew A. Petry was elected to the ministry November 24, 1906, and ordained in 1916. Solomon Bolinger and E. S. Hollinger were called to the ministry November 25, 1911, and advanced in 1913. Charles Stockdale, a minister, moved to this church August 28, 1915, and later moved away. A number



Elder Moses Hollinger.

of deacons have been elected in this church at different intervals. David A. Keener, his wife, Vernie Keener (nee Beck), and Irvin Royer, his wife, Elmina Royer (nee Baker), were elected March 11, 1905, to the deaconship. Emanuel Hollinger moved here March 14, 1908 and left May 11, 1912. Daniel Hollinger died April 15, 1908. On March 26, 1910, Peter Rife, his wife, Martha Rife (nee Marshal), and Joseph Royer, his wife, Sadie Royer (nee Morgan), were installed into the deaconship. Also to the same office, August 25, 1917, Orville McKee, his wife, Stella McKee (nee Richard), and Irvin Hollinger, his wife, Myrtle Hollinger (nee Miller), were called.

Recently the ministerial force has been much increased. Elders Nathan Groff and H. Jesse Baker moved here from North Star Church in February, 1919. Frank Brower, a minister, his wife, Ruth



B. F. Heckman and Wife.

They were missionaries in China until his death. Sister Heckman was an Ohio girl, in the Pleasant Valley Church.



Dr. A. R. Cottrell and Wife.

They are missionaries in India. Sister Cottrell was an Ohio girl, in the Greenville Church.

Brower, (nee Royer) came about the same time. He requested to hold his membership in the Palestine Church. Jonas Royer, his wife, Laura Royer, (nee DeHoff), was elected to the ministry, February 22, 1919, but not installed, he being in France at the time. After his return, this was done August 23, 1919. At the same meeting, Solomon Bolinger was ordained an elder. With so many added helpers, the future prospects of Beech Grove brighten. They have ninety-three members, and an average attendance at Sunday school of seventy-one. It is a fine rural church in a good country.



CHAPTER IX.

Church Activities





Adam Pfeifer

He was a member of the District Mission Board, also one of the trustees of the Brethren Home for many years, which connection was only severed by his death. Few outside the ministry have left a greater impress on the activities of the church than he.



(1)

The Sunday-School Work

OUR first Sunday school in Southern Ohio began about fifty years after our first churches were organized. Many Brethren emigrated from Pennsylvania where at Germantown they had conducted a Sunday school as early as 1738. This was the first Sunday school of any denomination in America and for this fact the Church of the Brethren have full credit. Just why this splendid movement was not more generally propagated there, and introduced at an earlier date in Ohio can not fully be explained. As time elapsed it became evident that we were losing to the church an alarmingly large per cent. of our children. To help correct this unfortunate state of affairs some advocated the organization of Sunday schools. Others questioned the movement claiming that the Sunday school was a worldly organization and if parents would give more religious instruction in the home there would be no need of Sunday schools. However sincere the motive of the latter may have been, the idea of organizing the church for the purpose of teaching God's word more effectively continued to grow in the hearts of the people.

By turning to the Pleasant Hill (Newton) Church history, it will be discovered that the claim is made for that church as being the organizer of the first Sunday school in Southern Ohio. The Harris Creek Church later on had a school of which account can be read in connection with that church's history. According to the statement of A. F. Mikesell, one of Covington's oldest residents, the Brethren started a Sunday school at that place about 1867. Samuel Murray was the first superintendent. A few years later William Boggs was elected as the superintendent. About this time there was a Sunday school organized by the Brethren at Greenville Falls. A few years later another Sunday school was organized by the Brethren at the Fahnestock school house with Jacob M. Mohler as the superintendent. It will

be of interest to know that the Covington school is not only the largest in Southern Ohio, but the largest school in our brotherhood. One by one all the other congregations organized Sunday schools.

The following is the present status of the Sunday school in Southern Ohio. Not all however sent in returns.

SUNDAY-SCHOOL REPORT ENDING DECEMBER 31, 1918.

NAME OF SCHOOL	NAME OF SUPERINTENDENT	TOTAL OFFERING	TOTAL ENROLLMENT	AVERAGE ATTENDANCE	CONVERSIONS
Arlington.....	No report.....	\$.....	.....	.....	.....
Ash Grove.....	No report.....	.....	.....	.....	.....
Bear Creek.....	E. J. Bright.....	703 24	221	118	14
Beech Grove.....	Orville McKee.....	107 51	125	71	4
Bethel.....	N. W. Sollenberger.....	595 10	355	192	41
	D. K. Rinehart.....				
Bradford.....	Ora Stover.....	199 95	189	95	1
Bremen.....	Harvey M. Stover.....	78 71	33	32	1
Brookville.....	J. H. Wehrley.....	378 44	249	157	8
	Ralph Hattan.....				
Castine.....	Willis H. Wandle.....	321 75	150	80	2
Cedar Grove.....	Ida Timmons.....	56 96	50	37	2
Charleston.....	Leroy Patton.....	32 17	45	30	..
Cincinnati.....	Martha Landis.....	74 04	75	28	..
Circleville.....	Oliver Royer.....	66 34	113	67	2
Constance.....	John T. Moll.....	22 50	60	37	..
Covington.....	E. M. Fox.....		816	342	18
Donnel's Creek.....	J. D. Funderburg.....	299 65	125	85	5
East Dayton.....	Elizabeth Grove.....		187	76	5
Eversole.....	Harvey Landis.....	224 79	184	89	15
Fort McKinley.....	H. W. Holler.....	175 00	175	84	..
Gratis.....	Wesley Suman.....	55 00	95	39	2
Greenville.....	J. W. Weimer.....	116 84	239	117	10
Happy Corner.....	Ora A. Deihl.....	205 73	146	84	4
Harris Creek.....	Roy Wagoner.....	97 75	232	112	..
Jordan.....	Ida Sell.....	71 07	57	32	3
Loramie.....	Leslie Helman.....	69 07	50	35	..
Lower Miami.....	Wm. Furrey.....	275 00	145	100	15
Middle District.....	J. E. Coy.....	236 24	103	40	10
Middletown.....	Chester Francis.....	136 74	122	53	2
New Carlisle.....	W. E. Hawke.....	305 23	264	148	4
Oakland.....	A. E. Aikey.....	400 00	257	120	..
Painter Creek.....	Roy Honeyman.....	302 92	271	107	11
Pittsburg.....	Jennie Miller.....	257 49	227	100	10
Pleasant Hill.....	Eva G. Kindell.....	247 47	265	143	2
Pleasant Valley.....	A. J. Minnich.....	94 61	106	51	..
Poplar Grove.....	Irvin Baker.....	142 39	175	97	2
Pottsdam (George- town).....	A. J. Johnson.....	165 00	177	92	8
	Perry Hoke.....				

NAME OF SCHOOL	NAME OF SUPERINTENDENT	TOTAL OFFERING	TOTAL ENROLLMENT	AVERAGE ATTENDANCE	CONVERSIONS
Price's Creek.....	C. D. Emrick..... Bert Snyder.....	\$307 59	218	101	1
Red River.....	Blaine Flory.....	118 56	147	72	1
Sidney.....	Cora A. J. Smith.....	387 31	265	120	4
Springfield.....	Ira Hoke.....	110 32	89	60	5
Sugar Hill.....	Isaac Bowser.....	58 14	40	30	2
Tom's Run.....	H. G. Erbaugh.....	140 50	113	61	8
Trotwood.....	Frank Eby.....	426 23	266	119	14
Troy.....	E. S. Petry.....	70 03	57	31	6
Union City, Ind.....	Charles Stocksdale.....	61 13	66	35	..
Union City, Ohio.....	C. E. Mikesell.....	137 77	75	70	17
West Branch.....	Ira Baker.....	33 23	122	38	..
West Charleston.....	Chas. Karns.....	322 46	236	112	4
West Dayton.....	Harry McPherson.....	290 74	206	131	3
West Milton.....	S. B. Wenger.....	255 17	130	100	..
Wheatville.....	Emerson Driver.....	125 00	134	45	..
Zion.....	I. C. Whitehead.....	139 03	80	60	3

By referring to the articles, "The Assembly" and "The Institute," additional information can be gathered of Sunday-school work.



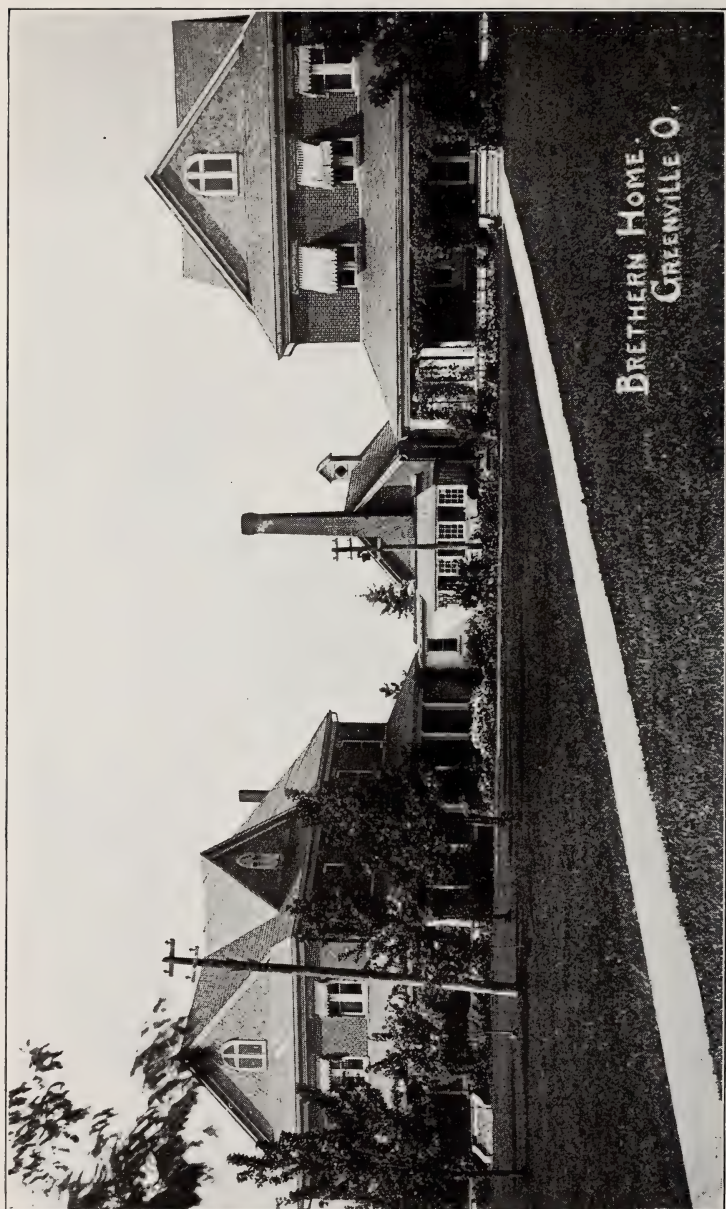
(2)

The Christian Workers' Society

THESE meetings seem to be a revival of the Sunday afternoon meeting held in Germantown, Pennsylvania, beginning soon after the arrival of the Brethren in America.

Their purpose seemed to be, to give opportunity for general expression, and testimony from the young people especially. A development of spiritual strength of character and "aptness" to teach was thereby manifested.

Many strong workers went out from the parent church at Germantown to new and unsettled parts of Pennsylvania and adjoining States. In their isolated locations opportunities for such meetings were not convenient and gradually the church lost its beneficial in-



The Brethren Home and Orphanage of the Southern District of Ohio.

fluence, just as it did in some other lines and functions of Christian endeavor. By and by these activities began to be manifest and finally the Annual Conference recognizing their utility, provided a plan whereby they may be organized into a working force.

The plan has been variously amended and the work has been a department under the direction of the General Sunday-school Board. Outlines of suitable subjects are published twice a year with a six month's course each, in advance. Space is given in the Sunday-school paper, "Our Young People," for a brief discussion of each subject, a week in advance of date for its rendering. Most of the churches of Southern Ohio have, in some form, taken hold of this work. The Annual Conference of 1919 appointed a General Christian Workers' Board which is to assume the former responsibilities of the Sunday-school Board relative to the Christian Workers' Society. As this Board is to supervise, unify, systematize and promote the societies to more practical Christian life and service, they will doubtless grow into great usefulness.



(3)

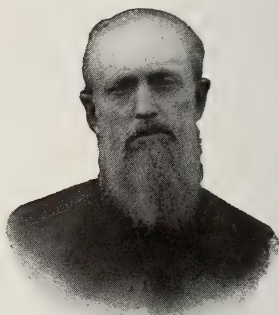
The Charity Work

(a). The Brethren Home

FOR years many of the brethren felt that we needed a Home for our aged indigent brethren and sisters. The need of an orphanage was also emphasized. At the District Meeting at Price's Creek in 1901, the matter came up for consideration. The project by vote, received the sanction of the meeting. The meeting appointed Elder Joseph Longanecker to take charge of canvassing the churches of Southern Ohio for the necessary funds. He gave a statement of his work at a Special Meeting at Ft. McKinley Church held February 25, 1902. He reported \$16,622.69. His report was accepted and the meeting proceeded to appoint trustees as follows: Adam Pfeifer, Adam Minnich, Jacob Coppock, Jonas Horn-

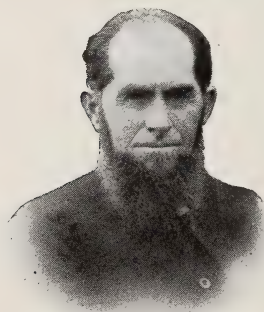


H. G. Bright



Abraham Weimer

These two were former trustees of the Brethren Home.



A. B. Miller.

He has been secretary of the Board of Trustees of the Brethren Home from the beginning.

ing and A. B. Miller, and authorized them to draw up a constitution and by-laws and report to the coming District Meeting. The Meeting also appointed the following brethren as a committee on location: Aaron Brubaker, John Stauffer, John Christian, Joseph Longanecker and John H. Brumbaugh. These committees met the District Meeting at Upper Twin, April 15, 1902. The committee on location reported Greenville as the most suitable place offered for the prospective Brethren Home. The Meeting accepted the committee's report, and authorized the trustees to proceed to put up the buildings, on the Greenville location which consisted of a little over forty-two acres, for which they had taken an option of \$7,792.25. The trustees at once got out a charter to legalize their work.

The location of the Home has ever proven satisfactory. Being within the city limits, it gives them the benefit of sewerage, street improvement, fire protection, mail, gas, electric lights, etc., besides the advantage of three railroads and a traction line. The trustees gave the contract to W. S. Frey to erect two buildings, one 38 by 72 and the other 26 by 72. One was for the old people and the other for the orphans. Each building was to be full two stories high, with attic rooms above, a full basement underneath, and an eight-foot porch completely around it.

The buildings are of substantial structure seventy-five feet apart and are connected by a long hallway and a capacious laundry room, fully equipped with modern laundry machinery. It is warmed by steam heat. The Home was dedicated the 6th of August, 1903. It was an occasion of general satisfaction, as everybody seemed pleased with this new institution so well blessed with such favorable surroundings. The buildings are nicely located on ground gently elevating from the street backwards, giving the place a most graceful appearance. The Home when completed was soon filled to its full capacity, the number of inmates reaching the high mark, thirty-six; the highest number reached at one time in its history. The location of the Home is considered healthful with good water, and but little sickness among the aged inmates. The Home physician has made comments very favorable to the institution in this respect. The annual death rate is from three to four.

The Home is provided with a very neat chapel room, in which services are held twice per month by the different congregations

adjoining. The management makes it a rule to hold one love feast each year for the special benefit of the inmates of the Home. The feasts are attended by all the inmates save those who are too feeble. The annual visit is commonly paid by one of the trustees associated with one of the deacons of the town church. The amount varies some as to the expense of the institution, owing to the crowded condition of the Home and change of cost of living. The District in 1919 appropriated four thousand dollars. Some times it has been less. The land belonging to the Home is very fertile and is well handled; and its annual yield contributes much to the support of the Home. They keep about four or more good milk cows and a good team; and raise feed and fatten from twelve to fifteen hogs for their own use. They have a large well stocked poultry yard that gives a good annual yield. They cultivate a large truck patch or garden, that aids much in supplying the wants of the table. As some of the inmates are able to do light work, a number of the brethren aid in cultivating the garden and caring for the lawn; while the sisters aid in the kitchen and in keeping the house in order.

There have been a number of changes in superintendents in caring for the Home. The first in charge was Henry Snowberger. His successors were Ephraim Longanecker, one year, Joseph Brandt, one year, Melvin Rensberger, three years, Granville W. Minnich, six years, Jeremiah Hollinger, two years. Then Granville W. Minnich returned, superintending the Home until September 18, 1919, since when Elmer Petry has assumed charge of the work. All of the above have given good satisfaction.

(b). The Orphanage

There has always been a very warm interest for homeless children whose needs were constantly within our range of vision. But the Home became at once so filled with the aged, that the assistance of the orphan lay dormant for some years. The first orphan was received in the home in 1904; and the records show that eleven children were received in the Home that year. As the brethren at once seek to get permanent homes for the children committed to them, the number of children at one time has never been great. From the beginning the records show that up to September 16, 1919, ninety-one children, thirty-five of whom were members, had been received in the



Jeremiah Hollinger.



S. F. Studebaker



Levi Zumbrun

Some of the later trustees of the Brethren Home.

orphanage. They have had twenty in the Home the past year, seven of whom were placed in private homes, all healthy, well developed children. All remaining are attending school, some of them are members of the church. As the statute does not allow children to be kept in the same building that aged people are cared for, this made it necessary to build an annex to the old people's building, which was completed at a cost of about \$5,000. The annex in size is 32 by 45. The present board of trustees are as follows: Ben Studebaker, Jeremiah Hollinger, S. F. Studebaker, Levi Zumbrun, and A. B. Miller. The latter is a charter member. The names of all the brethren who have served as trustees of the Home are found in the two lists given, save Abraham Weimer and H. G. Bright, deceased. On May 1, 1919 there were twenty-three inmates in the Old Folks' department and thirteen in the Children's department. These with the hired help and the superintendent's family, make the number all told, considerable. The interests of the Home are moving on very quietly, and in a very satisfactory manner. All seem well satisfied with the management and the provisions of the Home.

(c). The Sisters' Aid Society

The propriety and value of the work of Sisters' Aid societies as one of the activities of the church was long felt to be a worthy enterprise. Remnant pieces of goods and garments outgrown had been collected for years and given to those in need. The good thus done became manifest. Churches caught the spirit and were "provoked to good works." Hence at the Annual Meeting at Harrisonburg, Virginia, in 1909, the sisters called a special meeting, to ascertain the feeling as to the propriety of taking steps to further the enterprise of Sisters' Aid societies by a general organization. The plan met the approval of the meeting and an organization was effected. Mina Bosserman Miller was placed in charge of the Sisters' Aid societies of Southern Ohio. The records show that the early progress was not rapid, that during the years of 1912 and 1913 Sisters' Aid societies were organized only in nine congregations. The secretary reported her work at the District Meeting of 1914. Catherine Hollinger was then placed in charge of the work. The cause soon seemed to take on new life as sisters and churches saw the ever widening field. Sister

Hollinger succeeded in getting favorable reports from twenty congregations for the District Meeting of 1915.

Each of these organizations had its president and its treasurer and corresponding secretary; these were placed in line of communication with the corresponding officers of the State District; and these in turn are in line of communication with the corresponding officers of the General Brotherhood. These societies at their regular meetings are enabled to collect goods and make garments and with regular collections of money, their aid and efforts are happily felt.

Sister Hollinger's report for 1917 showed that thirty two societies were co-operating in the work, and that the society had not only supplied the needs of mission points in the home field, but had reached the needs of the foreign field. The treasurer's report showed that nearly one hundred and fifty dollars had been contributed to needs of the foreign field. This was sister Hollinger's last report as she soon moved to Canada. Susie Minnich acted as secretary pro tem, in 1917, and gave the report, since which time Mina Bosserman Miller has acted as secretary, she having been chosen by the District for that work. The last year has shown a wonderful development of the society. The world war conflagration disclosed many needy fields. Sister Miller's report to the District Meeting of 1919 showed that all moneys received by her the past year amounted to nearly \$2,400; that nearly \$900 was spent in the home field and nearly \$300 in the foreign field, and much help given the Red Cross, Belgian sufferers, Armenians and others. The life of Dorcas of old was so great along this line of helpfulness, that her deeds stand in the Divine Records as a memorial of her and so in this history this brief appreciation shall testify to the worth and work of our industrious and consecrated sisters.

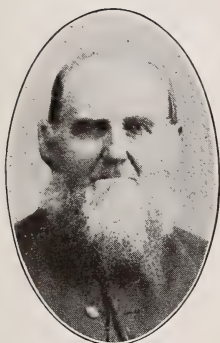


(4)

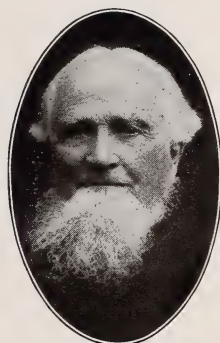
The Home Mission Work

THE Brethren have always been in favor of missions, carrying it on largely by emigration, the early ministers being especially active. Elder Jacob Miller established the church in three states: Virginia, 1765, Miami Valley, Ohio, 1800, Indiana, 1809. He assisted or took the lead in organizing eleven churches. Elder Michael Etter on the Upper Stillwater, Elder John Burkett on the Lower Stillwater, Elder David Bowman on Bear Creek, Elder John Hart on Twin Creek, and Elder Daniel Cripe on Wolf Creek, were very active in the first decades of the nineteenth century. Their work was advanced by Elders Philip Younce, William Marquis, John Cable, Joseph Risser, Daniel Miller, Peter Nead, the Frantzes and others who with a faithful deacon often assisted the adjoining churches and the new settlements of the Brethren, and spread the message of salvation. The first query brought to the District Meeting of Southern Ohio in 1867 by Elder James Quinter which proposed a systemized help for the ministry in mission work, met with considerable opposition and was withdrawn by the author without action.

The District Meeting appointed a Missionary Meeting for August 13, 1879, for the Wolf Creek Church. It was largely attended by delegates from each church and many others of the brethren and sisters. The officers of the preceding District Meeting had charge. The elders and ministers were admonished to be helpful to the weak churches, and the churches were admonished to assist them with means. Brethren George Holler, Jacob Garber, and George Garver were a committee to assist in directing the work. May 9, 1882, the District Meeting at the Salem Church resolved to establish a home mission and the following brethren were appointed to serve as a Mission Board for one year: Samuel Mohler, Landon West, John Smith, O. F. Yount and Jesse Stutsman. These brethren with the following brethren who were

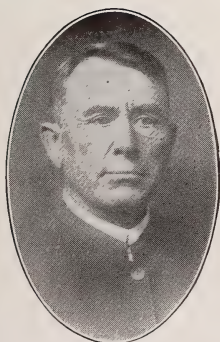


Jacob G. Bashore



Elias Stauffer

Two early members of the District Mission Board.



C. A. Baker



E. C. Funderburg

Two later members of the District Mission Board.

appointed as the years came constituted the Mission Board until 1893: George Garver, Tobias Kreider, Jesse Kinsey, Geo. Holler, Jeremiah Katherman, Jacob Garber, Jonas Horning and Henry Gump. George Garver, John Smith and Jonas Horning were secretaries and treasurers of the fund. They expended as high as \$300.00 a year and the work was helped in Canada by Landon West and Jacob Garber, in Kentucky by Elders Garver, Smith, West and others who also went to the churches in Meigs, Adams and Highland counties. In 1892 a committee was appointed to form a plan for more extensive missionary work. That committee was I. J. Rosenberger, Jonas Horning, John Calvin Bright, I. B. Trout, Quinter Calvert. They reported the following plan to the District Meeting of 1893:

First, We recommend that District Meeting select a committee of five brethren in full sympathy with mission work and the order and usages of the church, part of whom shall be ministers, part deacons, part laymen, and not more than two of either. This committee shall be known as the Mission Board, of the German Baptist Brethren Church of Southern Ohio. Their term of office shall be five years, except those first chosen, one of whom shall serve one year, one, two years, one, three years, one, four years, and one, five years. Second, It shall be the duty of this Board to organize by electing one of their number foreman and one secretary and treasurer. Third, It shall be their duty to meet at least once each three months. Fourth, It shall be the duty of this Board to select annually, for mission work, two or more brethren well established in the faith of the Gospel as practiced by the German Baptist Brethren Church, one of whom shall be an elder. And these brethren shall hold themselves in readiness to respond to the demands made upon them by the Board. For this labor, they shall receive their expenses and such compensation for their time as the Board may see right and proper. Fifth, It shall be the privilege of the said Mission Board to fill any vacancies that may occur in their number. Sixth, It shall be the duty of the Board to consider all calls of preaching, to aid weak churches and to improve all opportunities for opening new points in Southern Ohio. Seventh, It shall be the duty of the said Board to receive funds by donations, bequests and endowment from individuals and churches, as provided for by Annual Meeting, and their work shall be confined within the funds in hand. Eighth, It shall be the duty of the Board to introduce the Gospel Messenger and distribute tracts within their

work, and, if necessary, at the expense of mission funds. Ninth, It shall be the duty of the said Mission Board to keep a complete record of all the work done, including money received and expended, number of sermons preached and results, number of families, and report annually to District Meeting. The following article was offered by District Meeting. This Board shall constitute the trustees of the mission funds of Southern Ohio, with the power to choose an additional member if necessary.

It may be said in favor of the above report that with slight modifications it has remained practically unchanged for more than a quarter of a century. As the work enlarged and the different points increased in number, it was found necessary to have more elders on the Board, so in 1914, the District Meeting granted the privilege of electing an additional elder and dropping one deacon from the line of succession. This has added much to the efficiency of the Board in caring for its charges. Prior to the District Meeting of 1889, the members of the Board were appointed, since then they have been elected by vote of the delegates. The members constituting the Board before 1893 having been given above, those serving since will now be named. Of these Adam Pfeifer devoted more years to this work than any other, having an unbroken record of twenty-two years of continuous service. The beginning and expiration of their years of service on the Board is also given in connection with their names appearing below.

Elder Jonas Horning, 1893 to 1903.

Elder I. Bennett Trout, 1893 to 1895.

Layman Adam Minnich, 1893 to 1901.

Deacon Jacob G. Bashore, 1893 to 1895.

Deacon Elias Stauffer, 1893 to 1894.

Deacon Samuel A. Erbaugh, 1894 to 1904.

Deacon Adam Pfeifer, 1895 to 1917.

Elder Daniel M. Garver, 1895 to 1902.

Elder Daniel M. Garver, 1903 to 1908.

Elder Daniel M. Garver, 1912, to 1913.

Elder Daniel M. Garver, 1916 to 1918.

Elder Sylvan Bookwalter, 1901 to 1916.

Elder David Filbrun, 1902 to 1906.

Layman H. C. Royer, 1904 to 1909.

Deacon Clarence A. Baker, 1906 to 1921.

Elder Josephus E. Barnhart, 1908 to 1912.

Deacon David F. Priser, 1909 to 1914.

Elder John W. Fidler, 1913 to 1923.

Elder Jesse O. Garst, 1914 to 1924.

Deacon E. C. Funderburg, 1917 to 1925.

Elder Ira G. Blocher, 1918 to 1921.

In 1894 the District Meeting authorized the Board to receive contributions for the purchase or building of church houses. Under their direction church houses have been erected at Bremen, Charleston, Circleville, Cassel's Run, Cincinnati, Greenville and Sidney. They purchased the house at Troy, and assisted in the erection of others, such as at Middletown, etc. In ministerial help and otherwise, weak churches have been assisted by them in Adams, Butler, Clark, Clermont, Darke, Fairfield, Greene, Hamilton, Highland, Hocking, Mercer, Meigs, Miami, Montgomery, Pickway, Ross, Shelby, and several counties in Kentucky and Indiana. For an account of this work the history of the individual churches will have to be read. No department of church work in Southern Ohio has had a healthier development than that of mission work. At the District Meeting of 1885, John Smith, the secretary of the Mission Board, reported the total amount collected, \$188.56, while the amount expended was only \$76.56 in that year. In 1919, the secretary of the Mission Board, C. A. Baker reported to the District Meeting, his total receipts as \$8,153.61, and expenditures \$7,874.64. This is indicative of the growth of the work. The Board recommends at each District Conference how much should be provided for each year's work, and after its acceptance, it is apportioned among the churches. This amount varies but has an upward tendency as the work increases. In addition to the regular work of the Board, the District is canvassed for funds frequently to erect church houses. By the help of this solicitation an excellent house was built last year at Cincinnati, and it is planned also shortly to build houses in Bradford and Springfield. In the launching of the forward movement of the church in the District, the Board by the help of the Lord hopes to do great things for the church in the near future.



(5)

The Foreign Mission Work

THE District of Southern Ohio is doing her part in the Foreign Mission work of the brotherhood. Some of her devoted sons and daughters have consecrated themselves to this noble service and are now busily engaged in the Master's work on the foreign field. Southern Ohio at least claims the place in 1884 where the desire for efficient directed missionary endeavor took concrete form, and an organization known as the General Church Erection and Missionary Committee sprang into existence. It was under an apple tree in the yard of brother Moses Miller, near Dayton, Ohio, within a short distance of the tabernacle of the conference where the members of the Board had received their recent appointment, that they met to form an organization. The good wrought since, is it not written in the chronicle of all the churches established? Only an abbreviated account will be given here of the workers sent out from Southern Ohio under the direction of the General Missionary Board. The part our Sunday schools played in this, is largely told in the article on "The Assembly," while a more detailed sketch of the lives of the missionaries will be found in the biographical section.

The first to go to the foreign field from Southern Ohio, was John M. Pittenger, who with his wife, went to India in 1904. During their first term of service they were located at the Ahwa mission station. His furlough home was during the years, 1913-1914. He was next at the Dahanu mission station. Brother Pittenger's health has not been good during much of his term of service in India. Like the hero that he is, he has remained at his post of duty, often times when he should be recuperating his health. He is supported by the Sunday schools of Southern Ohio. He is now home on furlough.

In 1911, J. Homer Bright went to the China field, supported since that time by the Sunday schools of Southern Ohio. During his first years of service he was located at Liao Chou, but from now on he



O. C. Sollenberger and wife.
They are both from the Middle District Church.



I. E. Oberholtzer and wife.
Sister Oberholtzer is from the Trotwood Church.
The above missionaries are all working in the China Field.

will become the architect of the China mission and will be located at Ping Ting Chou. He will be supported in the future by the Ever-sole Church. With his wife and children, he was in America on furlough from May, 1918 until August, 1919. Providentially, he was in the homeland when his father, Elder John Calvin Bright, passed away. His wife, Minnie Flory Bright, is supported by the Salem Church. Since going to the field, they have become the parents of four children, two of whom, Mary and Kathryn, are now sleeping beneath China's sod.

Another worker of Southern Ohio lineage, is Minna Mote Heckman who went with her husband to the China mission in 1911, locating at the Ping Ting Chou station. All went well until smallpox invaded their home, causing the death of her husband early in 1913. His body now reposes in the beautiful cemetery of Ping Ting Hsien, China. In the summer of 1913, sister Heckman returned to the homeland with the tears of the brotherhood falling in sympathy.

In 1912, Anna M. Eby went out to India supported by the Bear Creek Church. She was located, during most of her stay, at the Dahanu station. Because of the serious illness of her father and grandmother, she returned on furlough to America in 1918. Her grandmother having died in 1919, she is now ministering to her invalid father at Trotwood, Ohio.

Laura Murphy Cottrell, M. D. is another sister born and reared in Southern Ohio and who first received her religious aspirations in the Greenville Church. She went with her husband, Doctor A. Raymond Cottrell to India in 1913. Here they are making good as is shown by the fact that during the hot season of 1919, when they went to the hills for a short rest and the dispensary at Bulser was closed a short time, the need of these doctors in India was soon evidenced.

The only worker from without the District receiving a support, is O. G. Brubaker M. D. who went to the China field in 1913. Perhaps he was helped to a decision by the then recent death of B. F. Heckman and the inadequate medical preparation of China to combat disease and sin. Though born in 1875 in Howard County, Indiana, he is partly of Ohio parentage, his father's nativity being Preble County, Ohio. He is supported by the Painter Creek Church. His report to the Liao station for the first three months of 1919, reveal

him as one of our busiest missionaries in his double duty of healing the body as well as ministering to the soul.

In 1916 Elizabeth Weybright Oberholtzer with her husband, I. E. Oberholtzer, went out to the China field. Her former church home was at Trotwood and this church now took up her support. They are now located at Liao Chou, Shansi, China.

Walter J. Heisey, who with his wife received an appointment to the China field in 1917, is another native of Southern Ohio, having been chosen to the ministry in the West Milton Church. His residence the past year has been the North China Language School at Peking. While giving his services to the China Mission, Southern Ohio claims him as one of her consecrated and talented sons.

The last to go was O. C. Sollenberger and his wife, Hazel Coppock Sollenberger. They sailed in August, 1919, for their field of labor in China. They are now located at the North China Language School, Peking. Brother Sollenberger is supported by the Sunday schools of Southern Ohio, while four churches of the District, West Charleston, New Carlisle, Donnel's Creek and Springfield, support Sister Sollenberger. The above is a short summary of the District's Foreign Missionary endeavor and the missionaries either supported in some way by Southern Ohio, or at least born within its borders. For them go up our prayers.



(6)

The Book and Tract Work

THIS committee was organized as the result of a query sent to the Annual Conference in 1885. There had been a Tract Society of the Brethren in Northern Illinois of their own choosing for several years. It now became a general one. It is noticed briefly here because of its Southern Ohio make-up. Elder Daniel Vaniman, who largely wrote the tract plan as it passed the Conference, was once a Southern Ohio boy. He also wrote their first tract "The House We Live In" which is yet considered a standard production.

The executive committee was all appointed from Southern Ohio. It was composed of these brethren: S. D. Royer and S. W. Hoover, three years; Adam Minnich and B. F. Miller two years; Jacob Hepner and Samuel Bock, one year.

The following brethren also served later on this committee: D. S. Filbrun, W. W. Barnhart, Isaac Frantz. The organization of this committee was on August 4, 1885, with officers as follows: S. W. Hoover, chairman. Samuel Bock, secretary, and Jacob A. Hepner, treasurer. They prosecuted their work with vigor and judgment. They continued the work for nine years when it was merged into the General Missionary and Tract Committee. The committee dispensed the first year about \$76 which increased to an expenditure of nearly \$4,000 in the last year of its existence. It also had about \$65,000 in endowments, pledged or paid on hand. Sketches of the lives of the executive committee will be found in the biographical section.



(7)

The Ministerial Work

THE "Acts of the Apostles" gives the history of the early church, so the story of our church is the history of our ministry and the work they have directed. This being true, this entire history must be read to get a proper conception of the ministerial work in Southern Ohio. There have been changes in the ministry in recent years. Up to the Annual Conference of 1917, it consisted of three degrees of advancement, the first, second, and third, or eldership. The first was largely an apprenticeship for the minister, his duties being mostly confined to preaching the Word as the older ministers gave him opportunity. In the year above mentioned this restriction was removed and the duties of the first and second degrees combined. He who studies the history of the philosophy of our ministerial evolutions, will not fail to observe the strong influence the elder ministers had upon

the church work in years gone by and a gradual transition to larger liberties and responsibilities for the younger ministers in later years.

It is a well known characteristic, that old men are apt to be cautious and young men more active. Caution has been written in large letters in our ministerial work in the past, and no encomium is too great to bestow upon our fathers who gave us the church in its purity, without financial remuneration, in a self sacrificing spirit, such as the world at large has little known. The spirit of the age, however, has become exceedingly aggressive, creating a greater demand for action which lately resulted in a great forward movement in the church, to which our ministers old and young are responding nobly. By action of the District Meeting, May 9, 1882 a Missionary Board was created by the District Meeting and May 2, 1911, a Ministerial Committee. These have been quite helpful in giving an impetus and stimulus to the minister's work in neglected places and at the same time exercising proper prudence and careful caution in its management. In 1917 the Ministerial Committee found their duties somewhat enlarged by the Annual Conference. Previous to this, their duty had been chiefly gathering statistics by means of which a number of ministers desiring a change of location, came in contact with churches where their services were needed.

Prior to this with only a few exceptions, a young brother was called to the ministry through the vote of the church and not by his own inclination for the work. Now it was permitted a young brother desiring the goodly work of the ministry, to be installed in that office without an election after a satisfactory conference with the Ministerial Committee and his elder and the concurrence of two thirds of his church in council. The Ministerial Committee has been active in the installation of a number of young brethren, some of whom were elected by the church and others by the last method mentioned. At these meetings they encourage the churches to come to the relief of the young men called, who have not received the necessary training and some of the churches have heeded the injunction and are helping to some extent along that line.

The Ministerial Committee is helpful in other ways and its work will broaden in the future as many things in relation to the ministry are yet unsolved, and proper distribution of the ministerial force so that the weak points may be cared for, remains a perplexing problem.

One thing however is known, and that is that in no past period of Southern Ohio history, has there been a larger class of men in the ministry, more intelligent and consecrated, devoting their time and means to the cause than just now. They are God's workmen, the peers of any the wide world over. The following elders have served Southern Ohio on the Ministerial Committee with the years of their service.

1911. J. C. Bright, Sylvan Bookwalter, C. L. Flory.

1912. Sylvan Bookwalter, J. C. Bright, C. L. Flory.

1913. J. C. Bright, C. L. Flory, J. O. Garst.

1914. C. L. Flory, J. O. Garst, B. F. Sharp.

1915. J. O. Garst, B. F. Sharp, S. Z. Smith.

1916. B. F. Sharp, S. Z. Smith, J. O. Garst.

1917. S. Z. Smith, J. O. Garst, B. F. Sharp.

1918. J. O. Garst, B. F. Sharp, S. Z. Smith.

1919. B. F. Sharp, S. Z. Smith, Sylvan Bookwalter.

The appended statistics give a concise compendium of information relating to our ministry in the eldership and the churches under their charge as reported to the District Meeting on May 8, 1919. A few, not reported, have been inserted.

NAME OF CHURCH	No. Members	Churches	Preaching Places	Ministers	Appts. per Month	RESIDENT ELDERS	ELDER IN CHARGE
Ash Grove.....	22	1	1	1	2	F. P. Cordier	J. A. Guthrie
Beech Grove.....	93	1	1	4	8	N. Groff A. A. Petry J. H. Baker	S. Bookwalter
Brookville.....	250	2	2	4	14	J. W. Fidler	J. W. Fidler
Bear Creek.....	155	1	1	3	6	J. W. Beeghly H. H. Eby P. M. Filbrun	J. W. Beeghly
Beaver Creek.....	55	1	1	2	4	A. Coy	A. Coy
Bradford.....	100	..	1	3	8	J. M. Stover S. Porter	J. M. Stover
Cincinnati.....	12	1	1	1	8	R. N. Leatherman	J. W. Fidler

NAME OF CHURCH	No. Members.	Churches	Preaching Places	Ministers	Appts. per Month	RESIDENT ELDERS	ELDER IN CHARGE
Covington.....	525	1	1	5	8	D. D. Wine, J. Groff, G. Mohler, I. Frantz	Care of A. M. Com.
Circleville.....	20	1	1	1	8	O. Royer	I. G. Blocher
Casstown.....	12	1	1	..	..	.....	J. B. Gump
Charleston.....	34	1	1	1	4	.....	J. W. Fidler
Constance.....	..	1	1	1	..	.....	J. W. Fidler
Donnel's Creek.....	100	1	1	2	4	J. D. Sandy C. Funderburg	J. D. Sandy
Eversole.....	158	1	1	..	6	S. Horning J. H. Root	J. H. Root
East Dayton.....	92	1	1	3	8	J. A. R. Couser E. Brumbaugh	J. O. Garst
Fort McKinley.....	145	1	1	5	8	A. L. Klepinger D. C. Stutsman	D. M. Garver
Greenville.....	200	1	1	6	8	G. W. Minnich A. D. Coate A. Brumbaugh I. J. Rosenberger	G. W. Minnich
Harris Creek.....	180	1	1	3	8	D. G. Berkebile	Chas. L. Flory
Loramie.....	55	1	1	1	4	U. R. McCorkle	Chas. L. Flory
Lower Stillwater.....	120	1	1	6	6	A. W. Oren	L. A. Bookwalter
Ludlow.....	225	2	2	7	..	Jesse Stutsman N. W. Binkley J. W. Rodgers	S. A. Blessing
Lexington.....	10	1	1	..	..	.....	J. O. Garst
Lower Miami.....	125	1	1	3	8	J. O. Garst J. Noffsinger	J. O. Garst
Middletown.....	70	1	1	..	4	.....	J. O. Garst
Marble Furnace.....	15	1	1	..	4	Van B. Wright	J. O. Garst
May Hill.....	6	1	1	..	1	Van B. Wright	J. O. Garst
Middle District.....	90	1	1	2	4	J. P. Miller C. V. Coppock	J. P. Miller C. V. Coppock

NAME OF CHURCH	No. Members	Churches	Preaching Places	Ministers	Appts. per Month	RESIDENT ELDERS	ELDER IN CHARGE
New Carlisle	240	1	1	6	10	A. Neher D. S. Dredge J. Eidemiller D. D. Funderburg	D. S. Dredge
North Star						H. M. Baker	Unreported
Oakland	235	1	1	2	4	J. W. Eikenberry	Chas. L. Flory
Palestine	60	1	1	2	8	R. M. Lantis	R. M. Lantis
Pleasant Valley	78	2	2	3	8	F. J. Weimer David Minnich	B. F. Sharp
Painter Creek	203	2	2	4	12	L. Kreider Wm. Royer	Wm. Royer L. Kreider
Pleasant Hill	235	2	1	1	8	J. A. Robinson	Chas. L. Flory
Price's Creek	290	3	3	8	20	J. Longanecker C. C. Petry S. Bookwalter G. Stump, A. Petry H. S. Weaver	H. S. Weaver
Poplar Grove	170	1	1	5	8	B. F. Sharp S. W. Blocher H. C. Longanecker I. G. Blocher N. Erbaugh	N. Erbaugh
Rush Creek	35	1	1	2	2	E. B. Bagwell	E. B. Bagwell
Sugar Hill	130	2	2	4	8	J. Horning	J. F. Brubaker
Straight Creek	35	1	1	1	4	Van B. Wright	J. O. Garst
Salem	425	3	3	7	13	S. Snell Wm. Minnich A. H. Bucklew C. L. Flory	Wm. Minnich
Stone Lick	25	1	1	1	4	S. P. Grossnickle	C. V. Coppock
Sidney	170	1	1	1	8	S. Z. Smith	S. Z. Smith
Springfield	90	1	1	2	8		J. O. Garst
Troy	80	1	1	2	8		I. G. Blocher

NAME OF CHURCH	No. Members	Churches	Preaching Places	Ministers	Appts. per Month	RESIDENT ELDERS	ELDER IN CHARGE
Trotwood.....	175	1	1	5	6	D. M. Garver E. Shank W. Swinger C. M. Bantz	D. M. Garver
Union City.....	131	2	2	6	12	Ezra Noffsinger W. K. Simmons	B. F. Sharp
Upper Twin.....	180	3	3	5	10	A. Brubaker J. F. Deaton B. F. Petry	A. Brubaker
West Dayton.....	312	1	1	4	8	D. Hodgden D. F. Warner	D. F. Warner
West Milton.....	140	1	1	3	6	J. K. Brumbaugh S. A. Blessing	S. A. Blessing
West Charleston....	140	1	1	2	8	J. Coppock	J. Coppock
White Oak.....	10	1	1	2	..	R. C. Davidson	J. O. Garst



(8)

The Educational Work

THE organization of the Church of the Brethren was a result of religious agitation, by leaders in thought and learning. Alexander Mack was a writer of no little importance. His poetical efforts lately translated into English by Brother S. B. Heckman, breathe a spirit of devotion we may well emulate. Christopher Sower, founder of the great Sower Publishing House, was a pioneer writer and publisher of works and periodicals. He printed the first Bibles published in America. When the American army occupied Philadelphia and Germantown during the Revolutionary war,

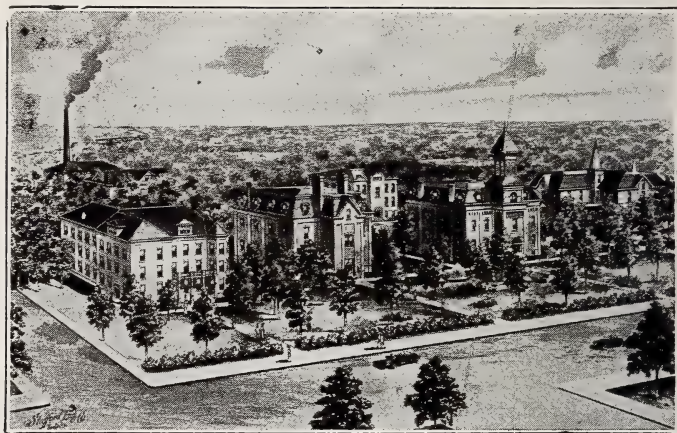
their cavalry used the yet unbound printed pages to litter their horses stabled on his premises. After their departure, he gathered and sorted out enough to bind several complete Bibles. These must have been precious in his sight, for he with others suffered much for their non-resistant principles.

After the Revolutionary War, the brethren came over the Allegheny Mountains and down the rivers of their western slopes in the fertile Ohio valleys, then without roads, schools or churches. Their children grew up without even the rudiments of an education, except such as their parents were able to give them. There was no public school system. Soon subscription schools began to appear. Some one with more or less book learning, usually coming from the east rented or erected a log cabin and taught the children whose parents were able to pay so much a month or quarter, for tuition. The teacher boarded around in the homes of the pupils, usually a week at a place. The text books were few. They learned to read from the Bible, a Life of Washington, Peter Parley's History or any stray book found among the household effects of the pioneer. Elder L. A. Bookwalter has in his possession, a German-English Grammar once owned by his great-grandfather, Joseph Cripe, that was printed in Germantown, Pennsylvania, in 1791. Writing was taught by means of pens made from goose quills, dipped in ink made from the juice of pokeberries or indigo.

Into these primitive schools we find our church people entering with an eagerness begotten of the church fathers. As early as 1820, Elder Christian Frantz, as a young man, was teaching school at Donnel's Creek. Also Elder David Brumbaugh at Bear Creek. Many of our leaders and ministers had more or less experience in teaching. Their advancement was largely due to individual efforts and close application. While Southern Ohio has no college of the church within its borders, it enjoys the distinction of having been the first or nearly so at least, to conceive the establishment of such a school. Elder James Quinter, remembering his own early struggles to acquire an education, long fostered the idea of a school under the control of the Brethren where the youth of the church might be educated, surrounded by the influences of gospel Christianity. The brethren of the Fall Creek congregation purchased a good brick building, erected for an academy, in New Vienna, on the borders of Clinton and High-

land counties, near what is now the Lexington Church. Elder Quinter moved his family to this place and with other brethren and sisters as assistant teachers opened the school, October 14, 1861. It continued for three years with a reasonable degree of success, though begun under unfavorable circumstances and much opposition. Among others, Elder Landon West and Oliver Yount were students in this school. It was closed June 27, 1864, owing to the disturbed condition of the country by the Civil War.

The termination of the school at New Vienna did not lessen the interest of some in higher education or still the opposition of others.



Manchester College.

This college is owned and controlled by the State Districts of Ohio, Indiana and Michigan.

This position among elders and leaders continued, culminating in the "Miami Resolutions" of August 24, 1881, a leading point therein being opposition to high schools. The local opportunities affording advanced learning did not satisfy those who felt that religious influences should pervade intellectual development. Huntingdon (Juniata) and Mount Morris schools were rapidly coming to the front and being attended a term or more by many from Southern Ohio. By 1889 educational sentiment had so grown that at the District Meeting in the Oakland Church, two papers were presented asking for the establishment of a Brethern school in Southern Ohio. District Meeting

approved of the movement as an individual enterprise, so long as conducted in accordance with the principles and practices of the church. A meeting was soon convened which developed a strong sentiment for establishing a church school in Southern Ohio. Committees on corporation, and on location were appointed, but at the District Meeting of 1890, when the reports were made, the whole proposition was postponed indefinitely. The responsibility for this failure rested with those who instigated the opposition.

In 1895 Manchester College, Indiana, came under the control of the Brethren and soon drew heavily from Southern Ohio, both in student patronage and financial support. In 1902 District Meeting accepted representation on the board of managers, electing L. A. Bookwalter as her first member of the trustee board serving until 1907. Southern Ohio now acted in full participation with the other state districts of Ohio, Indiana and Michigan, in the management and support of Manchester College. Jacob Coppock, (1907-1913), J. Franklin Brubaker, (1913-1916) and J. C. Bright, (1916-1919) have served on the board of trustees. Levi Minnich (1919) is the present incumbent of that office from Southern Ohio. This District has also been a strong support to Bethany Bible School, Chicago, Illinois. Under these influences, a constantly increasing stream of young people, who have received their inspiration and development in these institutions, are annually added to the working forces of the church in Southern Ohio.



(9)

The Temperance Work

THE District of Southern Ohio has always been in harmony with the organization of the church in her stand for temperance in the broadest sense—temperance in all things that are right and useful and a total abstinence from all things that are wrong and harmful. As early as 1781 our church put herself on record as op-

posed to any kind of tampering with the liquor business. Additional opposing measures followed. There were mainly on the defensive. Since 1908 we have been on the offensive. Since that date the church has maintained a general temperance committee of three members. It also required a district temperance committee of three members and a local committee in each congregation.

At the District Meeting, May 11, 1911, Isaac Frantz, L. A. Bookwalter and Levi Minnich were appointed as the District temperance committee. Isaac Frantz has been succeeded by E. E. Brumbaugh as chairman of the committee. The district temperance committee has endeavored to make itself helpful to the district in the conducting of temperance campaigns, as well as in the election of members to the legislature who will by their influence and votes support the dry cause. L. A. Bookwalter has rendered much effective service as field secretary. Levi Minnich has been serving as secretary-treasurer. Usually two communications and sample copies of the most helpful literature obtainable were mailed to each local committee annually and frequently to Sunday-school superintendents and ministers. These were urged to supply their respective congregations with such literature as developed a healthy temperance sentiment.

Each congregation was asked to have one or more temperance sermons or lectures annually as well as an occasional temperance program. Each Sunday school was urged to use the quarterly temperance lessons to the best possible advantage and to use the offerings taken on these days to support the temperance cause. The results of these lessons as well as the teaching of the injurious effects of liquor in our public schools has helped to sway many communities and states into the dry column. It is pleasing to observe how some of the principles of the early church, at first decidedly unpopular, have become state and national laws. The prohibition sentiment's growth in Ohio is evidenced by the following: In 1914 the wet majority was 84,152. In 1915 it was 55,408. In 1917 it was 1,137. In 1918 there was a dry majority of more than 25,000, while in 1919 Ohio reaffirmed a desire to remain dry by 41,853. It is also gratifying to the church to know that her prayers during these long years have been suddenly answered, not only by the voters of Ohio but by the United States when early in 1919 nearly every state in the union ratified the Federal Dry Amendment, prohibiting the manufacture

and sale of alcoholic liquors as a beverage. At the District Meeting of 1919, the temperance committee closed their report with these ringing words.

"While there has been great progress in banishing King Alcohol during the past year, we have suffered some loss along other lines. The cigaret, condemned as being next to alcohol in the destruction of the manhood of America, seemingly lost its poisonous effects during the war. Friends of the weed pressed their claims that 'Tobacco would help win the war.' Many organizations that had been active in opposing its use lowered their bars rather than be accused of being unpatriotic. It seemed that all opposition suddenly had vanished: The price of the commodity rose to new record prices. Notwithstanding the unprecedented word shortage of food, and people starving in some parts of the world in great numbers, for the sake of mammon the acreage of tobacco was greatly increased. Now that the war is over, tobacco is again banned as a poison and churches, temperance societies, and some state legislatures have entered a vigorous campaign against the use of the weed."



(10)

The Peace Work

THE peace loving principles of the Brethren as practiced by them for more than two hundred years and enunciated by the Master himself, the Prince of Peace, are so well understood that they need not be restated here. The different wars in which our country has become engaged at various times have always been seasons of anxiety to our church in Southern Ohio. Especially was this true of the Civil War, not so much so, however, as it was to our brethren in the more southern states, such as Virginia, the advance posts of the Federal and Confederate armies and alternately overrun by both. We suffered no such dire calamity as came to them, when their noble leader, Elder John Kline, the moderator of the Annual Con-

ference held in the Bear Creek Church, Ohio, but two years before, was shot and killed by an assassin in the bush, June 15, 1864, as he was riding home from the blacksmith shop where he had just shod his favorite riding horse "Nell" that had carried him thousands of miles on missions of peace and love. The drafted Brethren in Ohio escaped violating their conscience by the payment of money and fines which they were quite willing to do. As our people are largely a rural folk, this left them in the peaceful pursuit of tilling the soil and providing food for a devastated, destitute country, which they believe it is their duty to do in times of stress, working in a helpful, constructive and not destructive way.

Our Brethren are an industrious, energetic, law-abiding, peaceful, patriotic people. In times of war, it is perplexing to know how best to manifest that love to their God and country in a tactful way that they be not misunderstood by their fellow countrymen who have given the Brethren's lofty and noble convictions little consideration. The Spanish American war affected our people little, which fact, with the world-wide propaganda that there never would be another great war, the nations being too intelligent for such, lulled some of our people to sleep in the belief that there would never be another such great catastrophe, forgetting the Scripture, "even unto the end shall be war." Suddenly, as it seemed, out of a clear sky, the world war conflagration began, into the vortex of which our own beloved country was later drawn.

Though the war is ended, its throbbings still thrill the heart of those who have lived through it. The Selective Draft Act compelled all men of certain ages to register. Those registering that were physically and mentally sound, were compelled to go to military camps for training. In Southern Ohio, this was Camp Sherman, near Chillicothe. At first our people were much alarmed as to what would be required of our young brethren, but the Government generously recognized them as noncombatant people and assigned them duties in the camp of a nonmilitary nature such as the field hospital, etc., which they could do without compromising their religious vows. The uncertainty of events however led to a call of a Special District Meeting, August 29, 1917, at Brookville, Ohio.

This meeting in its speeches and message to the President, certified our willingness to the continuation of the policy of constructive

work, and appointed a District Service committee, to look after the wants of our young brethren of the draft age and visit Camp Sherman. The committee consisted of Elders J. C. Bright, J. W. Fidler and C. L. Flory. Elders D. M. Garver and J. W. Fidler paid the first visit to Camp Sherman, September 18, 1917, the day before the first boys went to camp. It was realized at once the need of some one ministering to the boys in this new environment and several brethren paid them helpful visits but soon Elder R. N. Leatherman, of Cincinnati, was given this duty, which he faithfully continued throughout the war, to the great appreciation of the boys.

A special Annual Conference was held at Goshen, Indiana, January 9, 1918, but outside of stimulating the giving to the Red Cross, Y. M. C. A., Friends Relief Work, and through our own Service committee, and the advice of careful cultivation of our fields, laboring with our hands, raising only such crops that contribute to the real necessities of life, and practicing greater economy in using food, fuel and clothing (all of which things we had been doing to the utmost in Southern Ohio, having never realized before how much we could give to others and how little we needed for ourselves) this Conference had little effect on the situation here. The prayers of God's people were suddenly answered by the cessation of hostilities in the fall of 1918. About this time, influenza invaded almost every home in Southern Ohio and all realized their dependence on an omnipotent God as never before. The agony and anguish of these years are too recent to chronicle, but will be remembered for many decades.



CHAPTER X.

Special Meetings





Old Hay Homestead.

This is three miles west of Trotwood where some very early Special Meetings of general importance, as well as the Annual Meeting of 1862, were held.



(1)

The Assembly

THE Assembly is of recent origin. The District Meeting of 1919 passed the following: "In view of the manifest need of more time in our Ministerial and Sunday-school Meetings for the discussion of their great problems and the addition of other important features (vocal music, peace principles, etc.), will not this District Meeting advise prolonging their duration?" It was also decided that a committee of three, Jacob Coppock for three years, D. G. Berkebile for two years, and Levi Minnich for one year, act in conjunction with the Missionary, Sunday-school, Temperance, and Aid Society secretaries as an executive board to arrange for and manage the Assembly. It will be observed that the Assembly is the outgrowth of the Ministerial, Educational and Sunday-school Meetings held in the past. Through action of the District Meeting of 1891, the Ministerial Meeting came into existence. The committee to arrange for the first meeting were Henry Frantz, I. B. Trout, David Filbrun, W. K. Simmons, and A. G. Crosswhite. For nearly three decades, these meetings proved to be an annual source of inspiration to the ministry of Southern Ohio. During these years, the meetings occupied one day in the month of August and were held in most of the larger congregations of the District. After the starting of the Sunday-school Meeting they were with but few exceptions at the same place, and always on the day preceding. The program committee was changed yearly with the exception of the secretary, and the subjects considered covered a wide field of thought. The Educational Meetings were authorized by the District Meeting of 1910, and were held each year on February 22, until 1913, when the District Meeting granted them to be held on the evening between the Ministerial and Sunday-school Meeting. The main feature of these meetings was an address by some one from our colleges or connected with our educa-

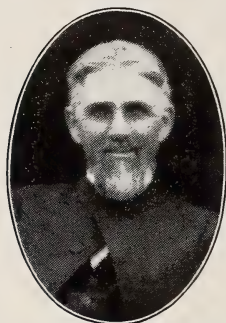
tional committees. In 1896, the Annual Conference appointed a Sunday-school advisory committee.

In 1898 Conference passed a measure advising each State District to appoint a District Sunday-school secretary whose duty it was to inspire the Sunday schools of the District and to supply the Sunday-school advisory committee with such statistics and other information as the committee may ask, (Article 16, 1898). At the District Meeting of 1899 Levi Minnich was appointed. At the same meeting a query from the Sidney congregation was passed asking for the holding of a Sunday-school Meeting somewhere in Southern Ohio, in 1899, as authorized by the Annual Conference of 1897 (Article 7). The following brethren were appointed to act with the District Sunday-school secretary as a committee on program: Wm. Simmons, Henry Longanecker, N. W. Erbaugh and Daniel L. Kinsel. After the District secretary, through much perseverance and effort, had collected statistics from every Brethren Sunday school in the District, the committee met and decided to hold the first Sunday-school Meeting of the District in the Lower Stillwater congregation, Wednesday, August 30, 1899.

The large attendance of Sunday-school workers and the practical and helpful features of the addresses convinced all that these gatherings should be an annual affair. For a score of years these conventions have proven to be a sort of oases for the workers of the District. In 1920, Southern Ohio had fifty-five Sunday schools with an enrollment of 7,723, an average attendance of 4,458, 350 accessions to the church and nearly \$13,000 collected. It is interesting to note that at nearly every convention within the last decade an overflow meeting was held to accommodate those who could not gain entrance, though the greater part of these meetings were held in large and commodious church houses. The following are the places where District conventions have been held: Lower Stillwater, 1899, Upper Stillwater, 1900, Sugar Grove and Pleasant Hill, 1901, Salem, 1902, Pittsburg, 1903, Wolf Creek near Brookville, 1904, Lower Miami, 1905, Poplar Grove, 1906, Sugar Hill, 1907, Oakland, 1908, Trotwood, 1909, Bear Creek, 1910, Poplar Grove, 1911, Salem, 1912, Covington, 1913, West Milton, 1914, West Charleston, 1915, Painter Creek, 1916, Eversole, 1917, New Carlisle, 1918.

Following are the names of those who have served as District secretaries: Levi Minnich, 1898 to 1908; Chas. L. Flory, 1908 to 1913; John Eikenberry, 1913 to 1916; Ira G. Blocher, 1916 to present time. Those who served as assistant district secretaries are Rutherford Nicodemus, Adah Baker, Edward Miller and Cyrus Funderburg. Out of these annual conventions sprang a number of other activities. The first of these was an aggressive missionary movement. In 1902 a round-table topic "Can our Southern Ohio Sunday schools support a Missionary in the Foreign Field?" received a very earnest discussion all in favor of the affirmative. The District Mission Board was chosen to co-operate with the District Meeting in devising a plan to carry out the wishes of the Sunday schools. The Sunday-school Meeting of 1903 decided to make these meetings a delegate body.

Schools with an average attendance of twenty-five or less are to be entitled to one delegate, those averaging more than twenty-five, two delegates. This meeting named the first Sunday of each month as Missionary Sunday in Southern Ohio and requested that all Sunday schools give the offering on that Sunday for missionary support, remittance to be made quarterly. It also appointed the District Mission Board to elect a missionary for the foreign field. John M. Pittenger of the Pleasant Hill congregation was chosen and soon after went to the India field. It was also decided to support four sisters in the home field with funds raised by our Sunday schools. The response to the call for funds was most gratifying. The Sunday-school Meeting of 1910 voted to support another missionary in the foreign field. The choice was J. Homer Bright who went to the China field in 1911. The following lines are taken from the report of the 1912 Sunday-school Meeting. "We appreciated the letters of greeting from our missionaries whom our schools are supporting, Brother Pittenger in India and Brother Bright in China." Again the house proved to be too small, there being about 1,800 people present. Wilbur Stover and family, returned missionaries on furlough, were present and were a great inspiration to the meeting. Their songs in Gujerati were much appreciated by all. This was the largest and many think the best Sunday-school meeting ever held. The climax of the meeting was reached near the close when it was decided to support another missionary upon the foreign field. This



Samuel A. Erbaugh.

An early earnest member of the District Mission Board.



Elder J. Homer Bright and wife.

They were the first to go from Southern Ohio to the China Mission Field.
He is supported by the Eversole Church, she by the Salem Church.

worker however was not found until 1919, when O. C. Sollenberger accepted the appointment and has since sailed for the China mission field. In addition some of the local churches of the District support other workers in the foreign field while quite a number of Sunday schools support native workers and orphans in both India and China. Further details may be found under the caption, "The Foreign Mission Work."

After the merging of the Ministerial, Education, and Sunday-school Meeting into what is known as "The Assembly," the first meeting under its new name, was held in the Harris Creek Church, August 19, 20, 21, 1919. The instructors secured for the occasion from outside the District were Professors Otho Winger, R. H. Nicodemus and Cora Stahly. The home talent responded nobly. While topics relating to the "Ministry" and the "Sunday School" received due attention, the "Sisters' Aid Society," "Christian Workers' Society" and "Missions" were especially emphasized. Scathing arraignment of the "Drink Evil and Tobacco" were given while the need of "The Simple Life" and "Acceptable Worship" was strongly portrayed. All the exercises were interspersed with soul stirring songs. The pace set by this inspiring first Assembly, will make it difficult for future Assemblies to surpass. The second Assembly, held at Brookville, Ohio, August 17, 18, 19, 1920, was equally good.



(2)

The Institute

SOUTHERN Ohio is considered a leader in the origin and success of annual Sunday-school institutes. These may be said to have had their beginning from the discussion of a topic assigned to Catherine Hollinger and Charles A. Bame at the Sunday-school Meeting held at Salem in 1902 on "The Normal Class." The assigned speakers and others emphasized the importance of Sunday-school teachers being thoroughly prepared for their work. After some discussion it was decided that a committee should be appointed

to devise some plan and report to the next Sunday-school Meeting in 1903. L. A. Bookwalter who was chairman of the convention appointed the following committee: Jacob Coppock, David Hollinger, W. K. Simmons, B. F. Petry and Chas. A. Bame. Following is the report of the committee: (a). That semi-annual Teachers' Institutes be held. (b). That instruction be given in the Sunday-school lessons and on methods of teaching. (c). That the Sunday-school Meeting appoint an executive committee of three whose term of office shall be three years; appointments beginning one for one year, one for two years and one for three years, and one new member to be elected each succeeding year, vacancies to be filled by the executive committee. (d). It shall be the duty of the executive committee to secure competent and faithful brethren or sisters for instructors and to make the necessary arrangements for the meeting. (e). That the executive committee so arrange that the first institute be held before January 1, 1904 and said meeting to last three or four days. (f). That there be a place in each Sunday-school Meeting program for the discussion of normal work. (g). That we recommend the study of Sell's Bible Study by periods and Vincent's Modern Sunday School. On motion, the above report was passed. Jacob Coppock, Chas. A. Bame and Levi Minnich were appointed as the executive committee.

At the Southern Ohio Sunday-school Meeting held in the Wolf Creek Church August 10, 1904, it was decided to hold the Sunday-school institute annually, instead of semi-annually, but for a greater length of time. Monday evening of holiday week has been the accepted time for the institute to begin and to continue until the following Friday afternoon. These institutes have been financed by each school giving one liberal offering for the support of the institute each year with perhaps one or two offerings taken at the time of the institute. At each institute all in attendance are asked to register their names, addresses and position held in Sunday school. In 1917 the institute convened as a delegate body as decided at 1916 institute. Following are the places and dates where our institutes have been held:

Trotwood, Dec. 28, 29, 1903.

Pleasant Hill, June 10, 11, 1904.

West Milton, Dec. 27-30, 1904.

Greenville, Dec. 25-29, 1905.

Covington, Dec. 24-28, 1906.
Brookville, Dec. 23-27, 1907.
New Carlisle, Dec. 28—Jan. 1, 1908.
Trotwood, Dec. 27-31, 1909.
Pleasant Hill, Dec. 26-30, 1910.
Bradford, Dec. 25-29, 1911.
Greenville, Dec. 23-27, 1912.
Pittsburg, Dec. 22-26, 1913.
West Dayton, Dec. 28—Jan. 1, 1914.
Troy, Dec. 27-31, 1915.
Pleasant Hill, Dec. 26-29, 1916.
Poplar Grove, Dec. 24-28, 1917.
West Dayton, Dec. 21-26, 1919.

Those who have served on program committee are Ezra Flory, Jacob Coppock, Charles Bame, David Hollinger, Charles Flory, Levi Minnich, Allen Weimer, and John Eikenberry. On account of influenza, no institute was held in 1918. The following instructors from outside our District, have assisted at one or more of our institutes: T. S. Moherman, M. R. Myers, P. B. Fitzwater, F. F. Holsopple, A. C. Wieand, I. B. Trout, J. S. Flory, James Moore, Otho Winger, S. S. Blough, Ezra Flory, S. B. Heckman, H. K. Ober, Cora M. Stahley, E. B. Hoff and J. E. Miller. All brought inspiring messages.



(3)

The District Meeting

IN addition to Annual Meetings, a number of General Meetings were held in different States in the fourth, fifth and sixth decades of the nineteenth century, some by consent of the previous Annual Meeting, some otherwise. They were concerned largely in local matters. Ohio had three; in 1820, 1835, and 1840 or 1844. Indiana in 1848. Illinois in 1851, and some in other States. Men

are named in different States as the Father of the District Meeting idea. Thus, Elder Grabill Meyers, of Pennsylvania, Elder John Kline of Virginia, Elder D. P. Sayler of Maryland, Elder John Metzger of Indiana, and Elder Peter Nead, of Ohio. Suffice it to say that the first District Meeting held in Ohio was in the Bear Creek Church in 1858, six miles west of Dayton. Elder Nead was the acknowledged leader in Southern Ohio and he was the Moderator and reader for many years. The secretary of the 1858 meeting was Elder Henry Kurtz of the eastern part of the State. Elders Henry Rubsom and Thomas Major were the scribes until Elder James Quinter moved to the Miami Valley in 1866 when he was the clerk as long as he remained in the District. Previous to 1868, the members of the standing committee were chosen by the elders of the congregation in which the Annual Meeting was held. Since this the District could elect some one of their number to serve on the standing committee and when organized, the committee could elect some one outside of their number if they preferred, who could serve as clerk, etc. This accounts in part for Elder Quinter's name appearing so frequently in the list below in addition to the name of the other member from this District, as he served the Annual Conference repeatedly as clerk. Since Southern Ohio has far exceeded the thirty-five hundred mark in membership required for two delegates, it has sent two since 1904.

The following elders served on the standing committee from Southern Ohio, before the dawn of the District Meeting: John Hart in 1841, 1843, 1848, and 1850, (several of the latter probably from Indiana where he died). John Brower in 1843 and 1850, John Cable in 1843, Michael Moyer in 1848, Daniel Miller in 1853 and Peter Nead in 1849, 1850 and 1856. The following have served since, beginning with the first District Meeting with their officers down to date:

DATE	PLACE AND MODERATOR	READING AND WRITING CLERKS	DELEGATES AT ANNUAL MEETING
1858	Bear Creek Peter Nead	Peter Nead Henry Kurtz	Peter Nead, John Brower Daniel Miller
1859	Wolf Creek Peter Nead	Peter Nead Henry Rubsom Thomas Major	None

DATE	PLACE AND MODERATOR	READING AND WRITING CLERKS	DELEGATES AT ANNUAL MEETING
1860	Lower Stillwater Peter Nead	Peter Nead Henry Rubsom Thomas Major	Peter Nead
1861	Hickory Grove Peter Nead	Peter Nead Henry Rubsom Thomas Major	Daniel Miller
1862	Sugar Grove Peter Nead	Peter Nead Henry Rubsom Thomas Major	John Brower James Quinter
1863	Donnel's Creek Peter Nead	Peter Nead Henry Rubsom Thomas Major	Daniel Miller James Quinter
1864	Upper Stillwater Peter Nead	Peter Nead Henry Rubsom Thomas Major	James Quinter
1865	Lower Twin Peter Nead	Peter Nead Thomas Major	Peter Nead
1866	Upper Stillwater Peter Nead	Peter Nead Thomas Major	None
1867	Lower Miami Peter Nead	Peter Nead James Quinter	Joseph Risser James Quinter
1868	Ludlow Peter Nead	Peter Nead James Quinter	Daniel Miller Peter Nead James Quinter
1869	Palestine H. D. Davy	Peter Nead James Quinter	Peter Nead H. D. Davy
1870	Sugar Grove H. D. Davy	Peter Nead James Quinter	H. D. Davy James Quinter
1871	Beaver Creek H. D. Davy	Peter Nead James Quinter	H. D. Davy James Quinter
1872	Bear Creek H. D. Davy	Peter Nead James Quinter	H. D. Davy James Quinter
1873	Wolf Creek H. D. Davy	Peter Nead James Quinter	H. D. Davy James Quinter
1874	Lower Stillwater H. D. Davy	Peter Nead S. Kinsey	H. D. Davy
1875	Hickory Grove H. D. Davy S. Garber	Peter Nead S. Kinsey	H. D. Davy

DATE	PLACE AND MODERATOR	READING AND WRITING CLERKS	DELEGATES AT ANNUAL MEETING
1876	Harris Creek H. D. Davy	A. Flory S. Kinsey	H. D. Davy
1877	Oakland S. Garber	A. Flory S. Kinsey	S. Garber
1878	Upper Twin S. Garber	A. Flory S. Kinsey	S. Garber
1879	Donnel's Creek J. Kauffman	S. Garber S. Kinsey	A. Flory
1880	Lower Stillwater J. Kauffman	S. Garber S. Kinsey	J. Kauffman
1881	Sugar Grove J. Kauffman	S. Garber S. Kinsey	J. Kauffman
1882	Salem J. Kauffman	S. Mohler J. Stutsman	J. Kauffman
1883	Lower Twin J. Kauffman	J. Smith J. Stutsman	J. Smith
1884	Middle District J. Kauffman	J. Smith J. Stutsman	J. Garber
1885	Ludlow J. Kauffman	J. Smith L. West	J. Kauffman
1886	Upper Stillwater J. Kauffman	J. Stutsman L. West	J. Smith
1887	Price's Creek J. Smith	J. Stutsman L. West	J. Stutsman
1888	Palestine J. Smith	J. Stutsman L. West	L. West
1889	Oakland J. Smith	J. Stutsman L. West	J. Stutsman
1890	Bar Creek J. Smith	J. Stutsman I. J. Rosenberger	J. Smith
1891	Wolf Creek J. Smith	J. Stutsman I. J. Rosenberger	J. Smith
1892	Lexington H. Frantz	J. Stutsman I. J. Rosenberger	I. J. Rosenberger
1893	Sugar Grove H. Frantz	J. Stutsman J. C. Bright	H. Frantz

DATE	PLACE AND MODERATOR	READING AND WRITING CLERKS	DELEGATES AT ANNUAL MEETING
1894	Union City H. Frantz	J. Stutsman J. C. Bright	Tobias Kreider
1895	Salem H. Frantz	J. Stutsman J. C. Bright	H. Frantz
1896	Donnel's Creek I. J. Rosenberger	D. S. Filbrun D. M. Garver	W. K. Simmons
1897	Lower Twin I. J. Rosenberger	L. A. Bookwalter D. M. Garver	H. Frantz
1898	Lower Stillwater J. C. Bright	D. S. Filbrun L. A. Bookwalter	J. C. Bright
1899	Ludlow J. C. Bright	D. M. Garver L. A. Bookwalter	W. K. Simmons
1900	Upper Stillwater I. J. Rosenberger	D. M. Garver J. C. Bright	J. C. Bright
1901	Price's Creek I. J. Rosenberger	L. A. Bookwalter J. C. Bright	I. J. Rosenberger
1902	Fort McKinley I. J. Rosenberger	L. A. Bookwalter J. C. Bright	No delegate, "Home" meeting
1902	Upper Twin J. C. Bright	L. A. Bookwalter D. M. Garver	J. C. Bright
1903	Oakland L. A. Bookwalter	D. S. Filbrun D. M. Garver	L. A. Bookwalter
1904	Ludlow J. C. Bright	D. Hollinger J. Stutsman	J. C. Bright D. M. Garver
1905	Poplar Grove I. J. Rosenberger	D. M. Garver D. S. Filbrun	I. J. Rosenberger D. S. Filbrun
1906	Wolf Creek J. C. Bright	D. Hollinger J. Stutsman	J. C. Bright J. Stutsman
1907	Hickory Grove D. M. Garver	B. F. Petry L. A. Bookwalter	D. M. Garver I. J. Rosenberger
1908	Salem J. C. Bright	D. Hollinger J. W. Fidler	J. C. Bright D. Hollinger
1909	Lower Miami D. M. Garver	D. S. Filbrun B. F. Petry	D. M. Garver D. S. Filbrun
1910	Donnel's Creek J. C. Bright	J. W. Fidler D. Hollinger	J. C. Bright D. Hollinger

DATE	PLACE AND MODERATOR	READING AND WRITING CLERKS	DELEGATES AT ANNUAL MEETING
1911	Upper Twin D. M. Garver	L. A. Bookwalter D. S. Filbrun	D. M. Garver D. S. Filbrun
1912	Lud ow J. C. Bright	J. W. Fidler B. F. Petry	J. C. Bright B. F. Petry
1913	Trotwood D. S. Filbrun	S. A. Blessing L. A. Bookwalter	D. M. Garver J. W. Fidler
1914	Poplar Grove J. C. Bright	D. M. Garver J. W. Fidler	J. C. Bright D. Hollinger
1915	Harris Creek L. A. Bookwalter	S. A. Blessing D. H. Keller	D. M. Garver J. W. Fidler
1916	Brookville D. M. Garver	S. Z. Smith B. F. Petry	J. C. Bright D. H. Keller
1917	West Milton J. C. Bright	J. W. Fidler C. L. Flory	D. M. Garver J. W. Fidler
1917	Brookville J. C. Bright	J. W. Fidler C. L. Flory	No delegate, "Peace" Meet'g
1918	Fort McKinley D. M. Garver	S. A. Blessing S. Z. Smith	S. A. Blessing B. F. Petry
1919	Pleasant Hill J. W. Fidler	L. A. Bookwalter C. L. Flory	J. W. Fidler D. M. Garver
1920	Salem D. M. Garver	S. A. Blessing S. Z. Smith	S. A. Blessing L. A. Bookwalter
1921	Eversole J. W. Fidler	L. A. Bookwalter C. L. Flory	J. W. Fidler D. M. Garver

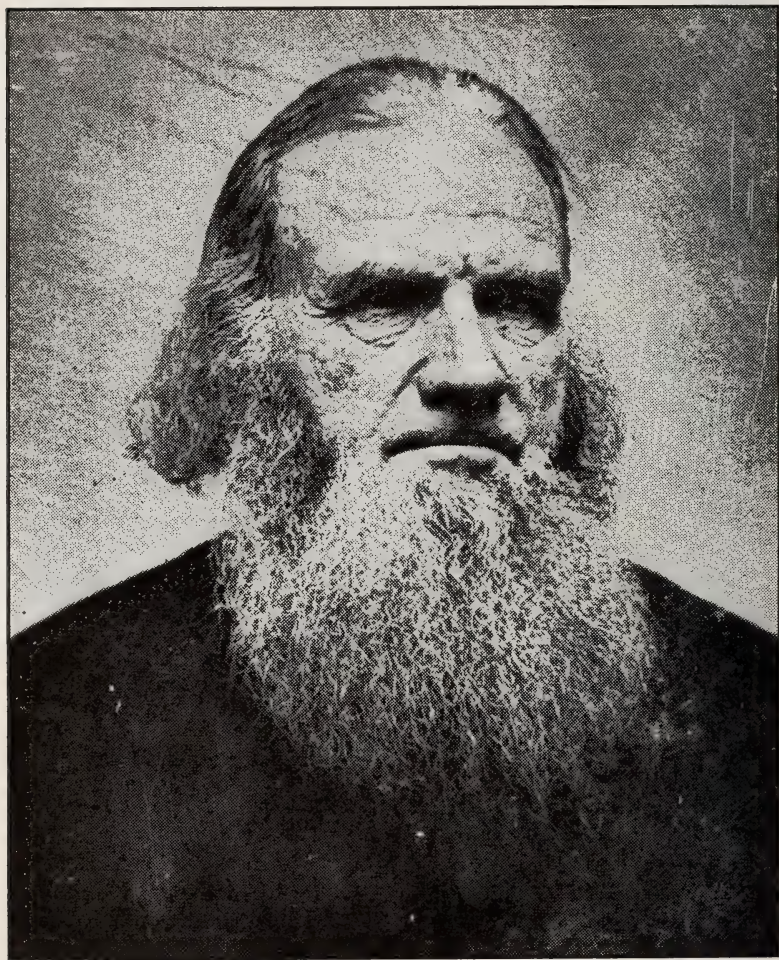


(4)

The Annual Meeting

A NNUAL Meetings early found a place in Southern Ohio. A Special Conference was held in 1820 concerning remission of sins before or after baptism. The actors are forgotten, the place is hidden, but the doctrine was confirmed as the Brethren have ever held it. In 1835 a large Special Meeting was held on the old Hay farm, ten miles west of Dayton near the village of Amity. This related largely to the Landisites, or as they legalized themselves, Christian Brethren. This was near the home of Elder Michael Landis, their leader. In 1840, or 1844 as some think, another large Special Conference was held at the same place to consider the growing questions of the contents of the Lord's Supper, and the taking of interest.

However the first real Annual Meeting in Southern Ohio was held in 1850 on the Brumbaugh-Bowman farm ten miles west of Dayton. This was largely attended. There were fields full of vehicles. Everything as free as air. Isaac Bright, a struggling young minister, had a crib of corn nearby and only through the thoughtfulness of a brother, who nailed it shut, was he saved any for his own use. It was the largest meeting held in Montgomery County up to this time, excepting the "Tippecanoe and Tyler Too" Meeting of 1840. Perhaps twenty thousand people were there. The brotherhood, the neighborhood, and the county were well represented. Elder George Hoke was Moderator. He had the meeting well in hand. When any one was out of order, Moderator Hoke would ask him if he was through. Benjamin Bowman, Daniel Summer and David Hardman were the clerks. These were all experienced brethren. Both the German and English languages were used, the German being the prevailing one in the Bear Creek congregation, where the meeting was held. Hence the interpreters were kept busy and that office was well filled by F. P. Loehr. There were nine members on the general



Henry Dorsey Davy.

He served as Moderator of the Annual Conferences from 1865 to 1876 consecutively. He was said to be the most dignified and efficient chairman that ever swayed the scepter over an Annual Meeting.

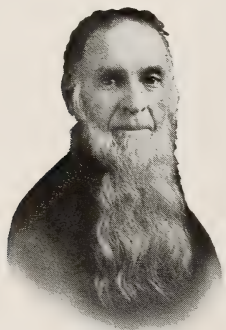
committee assisted by ten others. Twelve sub-committees were used. Among the brethren who served on these committees from Southern Ohio were Rudolph Mohler, Abraham Flory, Daniel Miller, Abraham Erbaugh, Thomas Major, James Kelso and John Brower. Elders Peter Nead and John Brower were on the standing committee. In all forty-four queries were answered and put on the minutes. Among the most important was the question of publishing "The Gospel Visitor" which was "laid over" until the next year, when it was granted and started.

In 1862 the Conference was held on the old Hay farm. This home and house has been the place of three Conferences of the Brethren, the Special Conference of 1835, 1840 or 1844, and now the General Conference of 1862. The House was built in 1830 and is in good repair. The size is 44x30 feet. The south room is 26x12, the other room 24x16 in which the standing committee met. The whole house could be thrown open together for public preaching. The home has become the property of Brother Horace Greely Pfoutz. The Annual Meeting of 1862 was large. The concourse on Pentecost numbered thirty thousand or over, in a week of the finest weather. The elders of the local church chose the standing committee. These elders were Abraham Erbaugh, Joel Wogaman and Samuel Garber. The standing committee numbered sixteen, including the writing clerk. Three were from west of the Mississippi. Elder John Kline came across the line of battle between the North and South and was Moderator. Elders D. P. Sayler and James Quinter were clerks. Two hundred and forty delegates, twenty sub-committees, the greatest number ever used at a conference. Seventy-two papers were before the meeting. The people were served meals by the Brethren in a large tent free of charge. Innumerable hucksters disposed of their eatables at a fine margin.

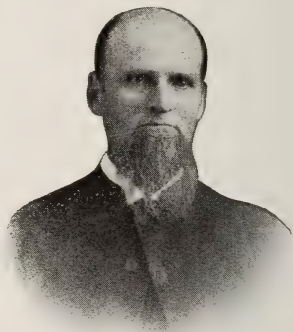
The conference of 1875 was held in the Covington church Miami County, Ohio, one mile west of the village. Elder H. D. Davy was Moderator, with Elders Enoch Eby and James Quinter, clerks. Twenty-four members of standing committee. Elder Davy was from our District. The "Reporter Question" was the most popular question of the meeting. The fermented or unfermented wine question called out the most earnest discussion. The Editorial Supervisor of this work, remembers this as his "first" Annual Meet-

ing. Though but six years old, he distinctly recalls the large crowd and the fact that he slept on a couple of chairs for a bed.

The Conference of 1884 was held at Dayton just outside of the corporation, on the farm of brother Moses Miller. A natural basin formed a good place for the standing committee platform around which the ground rose in every direction regularly with just the right ascent to form a fine amphitheater. The standing committee numbered thirty-one including their officers. The delegates numbered two hundred and ninety-seven. Elder Enoch Eby was Moderator, Elder John Wise, reading clerk, and Elder James Quinter, writing clerk. Our delegate on the standing committee was Elder



B. F. Miller



Adam Minnich.

They were both members of the old Book and Tract Committee, whose work first assumed prominence at the above mentioned Annual Meeting.

Jacob Garber. The most prominent paper before the meeting, "The Revised Minutes" was defeated.

The next Annual Conference in Southern Ohio, was in 1886. This was held in a clover field on the farm of Elder Jesse Stutsman in Darke County, just east of the new and thriving village of Pitsburg. Temporary structures and tents were put up to meet the demands of the occasion. Elder D. E. Price was Moderator, Elder Daniel Vaniman, reading clerk and Elder Daniel Hays, writing clerk. Thirty served on the standing committee including the door keeper. Our member was Elder John Smith. The Book and Tract committee made their first report. This conference decided a minority

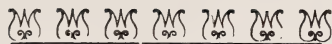
could not rule a majority especially in Sunday-school work. This meeting assumed an aggressive missionary aspect from its extensive report. This was the last Annual Conference held in the Southern District of Ohio.



CHAPTER XI.



Divisions





Elder Jacob Garber and wife.

Being one of the younger elders left loyal to the church of his choice, after the division, he was rapidly forced to the front in that crisis of the church in Southern Ohio. His prudence, kindness and conservatism seemed equal to any task.



(1)

The Christian Brethren (Landisites)

THE name Christian Brethren or Landisites came from Michael Landis, their leader. In 1831-33, he with some others caused a division. At the time he was elder in the Wolf Creek Church. There had been some discussion for a decade or more whether, on love-feast occasions, lamb meat was necessary or if beef would do. The lamb meat was first given the preference, but



Interior of Old Hay Home with movable partitions where the Landisite situation was discussed in 1835.

finally no difference was made. The Landisites, however, believed that only lamb meat would do and that the love feast should be held only during Passion Week. They practiced only the single mode of feetwashing and taught a more rigid nonconformity to the world than the Church of the Brethren. John Cloppert, Sr., and John

Studebaker were helpers of Michael Landis in his contentions but these two finally returned to the church of their first choice.

The Special Meeting of 1835 held in the old Hay home, considered their attitude and put them in avoidance but from which in a few years they were released at their own request. They never built houses of worship, but have members in several counties in Ohio. They prospered for some years then became divided among themselves and have been on the decline. A number of the families after the first separation came back to the church and others of their members have united with the Church of the Brethren. They have always borne a good reputation for sincerity and honesty.



(2)

Old German Baptist Brethren (Old Orders)

ALL churches and organizations have some division of sentiment and when this becomes somewhat pronounced, Liberals and Radicals result. When it becomes more emphasized, they are sometimes denominated as Progressives and Old Orders, while the larger or main party remaining steadfast, are called Conservatives. This condition of affairs may lead to division and separation. It so happened in our own beloved fraternity of which we now write with reluctance, as we dip our pen in the black ink of sadness and sorrow of this dark period. The Church of the Brethren was long a united body but some different practices grew up among us, some misunderstandings were cultivated, some relations strained, some radical and liberal ideas pressed, until we were hopelessly divided. A little more patient investigation, a little more careful consideration, and a little more listening to the wooings of the Holy Spirit, would have saved us all this.

This condition of affairs culminated in 1881 and 1882. Those who called themselves the Old Orders wanted the practices and methods to be practically as they were "forty years ago" or about 1840. It

would not have been consistent to have gone back to the first half of the century of the brotherhood in America, for then a number of methods objected to were in vogue. Suffice it to say that in consonance with the "forty years ago" cry, a number of elders and others met in the Wolf Creek Church, Ohio, October 13, 1868 to consider the situation. They called a general meeting for November 13, 1868. Elder Peter Nead presented a petition which recited their grievances and asked for their correction and said in conclusion "that if this was not done many of the churches would not represent at the Annual Meeting." Elders James Quinter and John P. Eversole and Henry Kurtz criticised the petition and while many signed it, many more did not.

On Easter Monday, March 29, 1869, a large meeting was held in the Bear Creek Church to "Adopt measures whereby the church may be cleansed." A supplement by the author above was read expressing disapprobation of Sunday schools, protracted meetings, prayer meetings, social meetings and Bible classes. Only those who were in sympathy were invited to the meeting and no controversy allowed. Copies were passed through the congregation and signed by one hundred and twenty-six. Perhaps over twice that number did not sign it. It and the petition aforesaid were sent to the Annual Meeting of 1869 where a compromise was offered and passed unanimously. In the early 70's another large meeting was held in the Salem Church. In November 25, 1879, a number of elders of the Miami Valley met in Salem Church to consider the present condition of the church and to make an effort "to remove the fast element from among us." Elder Samuel Garber presented "a petition from the elders of the Miami Valley to the District Meeting of Southern Ohio for the Annual Meeting."

This petition recited the points named in the petition of 1868, with several others. Its preamble reads thus: "We offer the following as the remedy in our wisdom and judgment, whereby a union can be effected, namely: To hold and maintain the ancient and apostolic order of the church in her humility, simplicity and nonconformity to the world. And we feel we can no longer suffer or tolerate these innovations in the church of Christ. The cause of the troubles must be removed before peace and union can be restored; and among some of these causes are the high schools among us, popular Sunday

schools with their conventions and celebrations, long protracted meetings and the way they are conducted, by singing revival hymns and giving invitations to rise and come forward; a salaried ministry and the single mode of feet-washing. Now the things here named we do not regard as being in harmony with the spirit of the gospel, neither are they in harmony with the ancient and apostolic order of our church; and when we speak of the ancient order of our church, we have reference also to nonconformity to the world, not only in dress, but in the building and fancy painting of our houses, barns, etc., after the custom of the world, the gaudy and costly finish put upon them, and fine furniture, etc., to set off our rooms and parlors, after the fashion of the world, together with fine and costly carriages, etc. In these things we confess that Southern Ohio has gone too far out of the way, and we hope, will be willing to reform and make and sacrifice for Jesus' sake." The petition is rather lengthy and goes on, giving the argument for the stand taken. It passed some fifteen of the churches to the District Meeting of Southern Ohio and was sent to the Annual Meeting of 1880, but not unitedly. At the Annual Meeting, a substitute answer was offered and accepted, Article 23, 1880.

This not proving satisfactory to many of the elders and members of Southern Ohio, a call was made for a general meeting in the Wolf Creek Church, Ohio, for the 8th of December for those who were in favor of the ancient and apostolic order of the church. The meeting was continued for three days and all the points of the petition were considered and sent direct to Annual Meeting while a few other points were sent through District Meeting. The standing committee as well as the Annual Meeting ruled the paper out because it had not come through District Meeting and passed the following article: "Resolved, That the decision in regard to what is called the Miami Elders Petition is as near right as can be reached upon the question embodied in said petition, and the prosperity of the Brotherhood demands that said decision of Annual Meeting of 1880 remains unchanged." Art. 22, 1881.

This was satisfactory to the General Brotherhood but to a respectable number of members who were determined to have it as they had outlined it in the Miami Valley Petition it was not, and a Meeting at Pittsburg, Ohio was called for August 24, 1881. This

meeting was largely attended. Elder Samuel Garber presented "The Resolutions which formed the basis of the Old Order Brethren Church." These were explained and briefly discussed. The points named in the petition were not to be allowed and all who would not accept these Resolutions were to be disfellowshipped. A call was made for a rising vote and a large number of brethren and sisters rose up in favor of the Resolutions being adopted and it was so determined. The Resolutions were signed by fifteen elders, twelve of them from the Miami Valley. And this was the sentiment of twenty-five per cent. of the Miami Valley membership, yet doubtless, by judicious teaching, nearly all of these could have been saved to the church if not for the decided stand of those elders. The elders and adherents having thus taken a public position declared openly their withdrawal from the church and her Annual Meeting. The elders who remained counseled with a committee of elders who were present performing some work in the District given to them by the Annual Meeting. These were D. P. Saylor, David Long and C. G. Lint; and they advised that these elders who made the disruption should be visited and cited to appear before the church and answer for same. And those who adhered to them should have the same privilege. An open and fair trial was given to all and the elders and their followers were relieved from church fellowship. In order that the action of the local churches in excommunicating those who adhered to the Resolutions might be reviewed by the Annual Conference, a paper setting forth the facts in regard to the meeting held in the Ludlow and Painter Creek Church at Pittsburg, Ohio, before mentioned, was presented to the Annual Meeting of 1882, which gave the following answer: "This Annual Meeting does endorse the action of the churches, which expelled the members who accepted the resolutions referred to above."

In the meantime, November 25, 1881, a meeting was held in the barn of Abraham Landis, in the Salem Church, Montgomery County, Ohio, for the purpose of further organization of the Old Order brethren in a distinct body. At this meeting it was decided that the name of the new denomination should be the Old German Baptist Brethren. Their first Annual Meeting was held near Brookville, Ohio, on Pentecost, 1882, as in the days of yore. Nearly half of their Annual Meetings since have been located in the Miami Valley where they have built church houses and established some congregations, probably

more numerous than in any other locality. They have over two hundred ministers in their fraternity, less than half of whom are ordained elders. They have had some trouble of their own which taxes their power to the utmost. They live mostly in the rural regions, and their fine farms testify to the same careful attention that they give to their Christian deportment. They are an upright, industrious and frugal people.



(3)

The Brethren (Progressives)

IT is the province of the historian to glean facts from the records of the past for the present and future generations. The records and memories of the Annual Meetings of the early eighties are replete with interest to the subject now under consideration. Elder Otho Winger in his "history of the Church of the Brethren in Indiana," has given such a splendid digest of the Annual Conference at Arnold's Grove, Indiana, over which the storm center of division seemed to concentrate itself in 1882, that we can not forbear using his well written words, to which he has kindly consented.

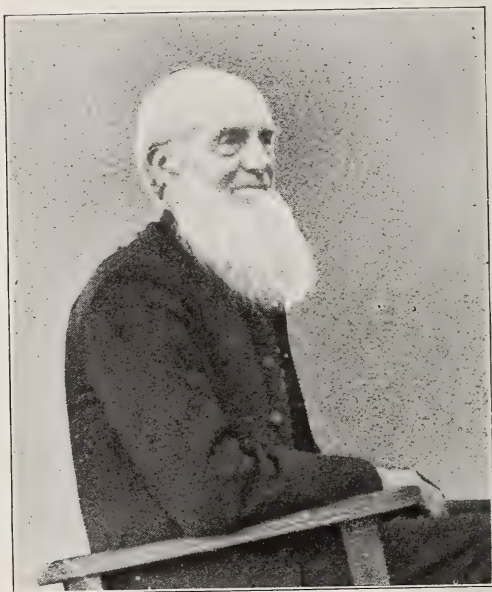
"Trouble had been brewing for years. It largely centered around Elder H. R. Holsinger, of the Berlin Church, Pennsylvania. He had been editor of the *Christian Family Companion* for years, and had come to advocate some very radical measures of church work and polity. This finally led to a committee being appointed to wait upon him. This committee consisted of John Wise, Enoch Eby, David Long, Joseph Kauffman and Christian Bucher. This is known as the Berlin Committee. They met with the Berlin Church to try Elder Holsinger on some of the general charges. In addition to these a difference arose as to the method of procedure in the trial. This can be gleaned from the report of the Committee to the Conference at Arnold's Grove in 1882."—*Winger*

"We the undersigned committee appointed by Annual Meeting to go to Berlin Church, Somerset County, Pennsylvania, to wait on Elder

H. R. Holsinger and deal with him according to his transgression, do report as follows: Met with the Berlin Church on Tuesday, August 9, 1881, and were unanimously accepted by the church, H. R. Holsinger included. And on the question to H. R. Holsinger whether he would accede to and accept of, the general usages of the church in conducting the investigation, he declined, whereupon a lengthy discussion followed upon the following departure from the general usages of the church: 1st., H. R. Holsinger employed a stenographer to take down and publish the proceedings of the council, and 2nd., The council to be held in the presence of persons not members of the church,—which discussion closed by the Berlin Church, saying that they had passed a resolution in the absence of the committee, that they will have a full report of the proceedings taken; and right on this, passed in the presence of the committee the following: Resolved, That this council shall be held openly to all members, and persons not members of the Brethren Church will be considered present by courtesy only, and none but the members of the Berlin Church and the Berlin Committee are invited to participate in the business. Wednesday, August 10, met at 9:00 A. M. according to adjournment. The chairman announced to the meeting that the committee feared that the members of the church did not understand the responsibilities they assumed yesterday and proposed a reconsideration and rescinding of their decisions. After some investigation as to the propriety of reconsideration, Brother Holsinger gave liberty for any one to make a motion to that effect, but no motion was offered. After due time the committee retired and decided as follows: In view of the above considerations, especially in view of the fact that Brother H. R. Holsinger refused to have his case investigated by the committee in harmony with the gospel as interpreted by Annual Meeting and the consent of our General Brotherhood, and inasmuch as Brother H. R. Holsinger and the Berlin Church assume all responsibility in the case, therefore we decide: That Brother H. R. Holsinger can not be held in fellowship in the Brotherhood; and all who depart with him shall be held responsible to the action of the next Annual Meeting.”—*Berlin Committee Report.*

“It is doubtful if any other Annual Meeting of the Church of the Brethren was ever awaited with such fearful forebodings as the one of 1882. Elder Holsinger and those who sympathized with him

did not consider the work of the committee legal, while many who did not sympathize with him, felt that the committee had overstepped its bounds. On the other hand the majority of the church felt that patience with Elder Holsinger had ceased to be a virtue, and that the decision of the committee was the best thing possible under the circumstances. In the meantime Elder Holsinger continued his work as a minister and bishop. And as an editor he was never more active



Elder John Smith.

In the reconstructive period following the Division, he stood forth pre-eminently as a safe leader and fine counselor. No one's judgment was sought more than his.

than during the months following his expulsion by the committee. Many articles appeared in the *Progressive Christian* from his friends who vigorously lampooned the committee for their actions. This only caused the situation to become more intense and all looked forward to see whether the Annual Meeting would accept the report of the committee.

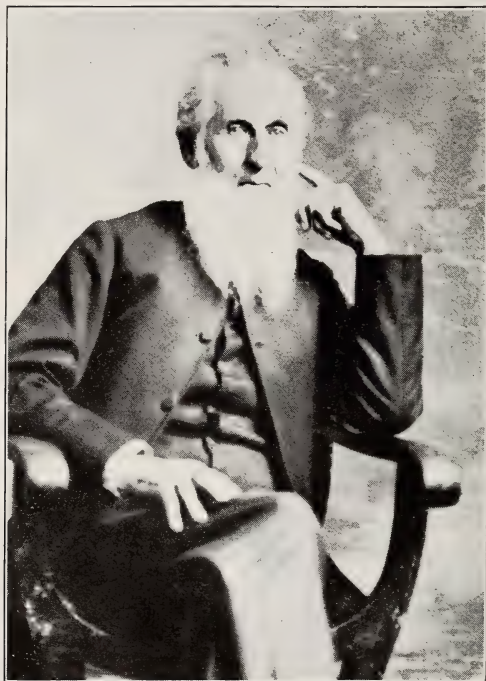
"After the above report was read at Arnold's Grove, Elder John Wise made an explanation of their work and gave reasons both from

the minutes of Annual Meetings and the gospel to uphold the course of the committee. D. C. Moomaw then presented what he termed the olive branch of peace. According to this, Elder Holsinger was to make satisfaction for his past offences and promise to conduct himself in the future in harmony with the doctrine and practices of the church. In order that this paper might be examined by Holsinger's friends before they endorsed it, Brother Moomaw desired that the final decision be put off till the next day. Following this a heated discussion began and continued during most of the day. Holsinger's friends and even many who had been his greatest opponents, contended that he ought to have one more chance to set himself right. Others believed that the time for this was past until the Conference had accepted the report of the committee: then if Elder Holsinger was sincere in his desire to work with the church, he could be reinstated at any time in the regular way. He, however said that while he could acknowledge to Annual Meeting that he had made mistakes, he could never acknowledge that the work of the committee was legal. When the motion to accept the committee's report was put to the meeting it was declared adopted."—*Winger*.

"In those days all the members present voted. The vast congregation was made to seat themselves beyond the limit of the tent. It was an impressive moment. Nearly one day had been spent in discussing one of the gravest questions of the Brotherhood. And now this vast congregation being perhaps the largest assembly of members that ever met in America, was about to render a decision that would settle a question that had been agitating the mind of the Brotherhood for years. There was perfect silence for a few minutes when the clear strong voice of the Moderator was distinctly heard far beyond the limits of the tent, saying: '*All that are in favor of sustaining the Berlin Committee's report, rise to your feet.*' Like one solid mass the assembly seemed to rise as one man. It was seemingly a solid vote. After they were seated, those who were opposed to receiving the report were told to rise. About one hundred stood up, leaving the report of the Berlin Committee sustained by a most overwhelming majority. By this time it was four o'clock."—*J. H. Moore*.

"Immediately after the report of the Berlin Committee was accepted a meeting was arranged for by Holsinger's friends to consider what steps should be taken. It was held at a school house one

miles west from the conference ground. Elder P. J. Brown was chairman. A resolution of sympathy was extended to H. R. Holsinger. A petition addressed to the standing committee was drawn up, to the effect that another effort be made to bring about a reconciliation and prevent another division in the church. The standing committee re-



Elder Jesse Stutsman

In the troublous years following the Division, as well as later, his unswerving loyalty and integrity, coupled with a uniform Christian courtesy and sympathy, made him a leader unexcelled.

fused to consider this petition on the ground that it had not come in a proper way through a District Meeting. A division such as the Old Order Brethren had affected some nine months before was now decided upon. A series of resolutions were passed and a convention called to be held in Ashland, Ohio, June 29, 1882. Such was the origin of the Progressive Brethren.”—*Winger*.

On June 6, 1883, the Progressive Brethren met in their first general conference at Dayton, Ohio, and effected a permanent organization. After this conference, the Brethren Church as they named the new denomination, became a fixed institution and charters were obtained in all the States where congregations existed. They have at the present time a large congregation in Dayton and a number in Southern Ohio, and elsewhere in the United States. Many of their church houses are located in towns and villages and much of their work is of an urban nature.



CHAPTER XII.



Biographies



A good name is rather to be chosen than great riches, and loving favor rather than silver and gold.—Proverbs 22:1.

*"If you are too weak to journey
Up the mountain steep and high,
You can stand within the valley
While the multitudes go by;
You can chant in happy measure
As they slowly pass along—
Though they may forget the singer,
They will not forget the song."*

ELMER AIKEY

Elmer Aikey was born December 24, 1881, in Darke County, Ohio. His parents were J. C. and Lydia Aikey. He was married March 7, 1903. He, with his wife, Olive Grace Aikey, was elected to the ministry in 1911. He is a farmer and, also, a school teacher since 1901. He is an active Sunday-school worker and is making himself useful in the different lines of activity in the Oakland church.



CHRISTIAN ARNOLD

Christian Arnold came with his parents from Virginia in an early day. He was named for the ministry in 1834 after the refusal of his older brother, John Arnold, to accept the office because he could not read. Christian's education was mostly in the German. He had taught school in both languages and served as Justice of the Peace. He was a great rider of horses. He gave full proof of his ministry, and took hold of the work from the beginning as Elder Landis was organizing the body called the Landisites. He served well his day and died in 1855 aged sixty-four. The Arnolds were a strong factor in the Wolf Creek Church for a score of years as Elder Arnold had an older and a younger brother, both deacons, each having large families.



E. B. BAGWELL

E. B. Bagwell was born February 26, 1861, among the hills of Grayson County, Virginia. His home was a typical mountain home

void of many comforts but blessed with a Christian mother who died when he was but twelve years old. In this neighborhood he grew to manhood, attending school three months each winter until at the age of fourteen he hired to a neighboring farmer at five dollars per month. When he was nineteen years old, having heard of better opportunities for young men in Ohio, he decided to go to that state, so in November of 1879 he came by wagon with an uncle to Darke County, Ohio, where he worked by the month on the farm. It was



Elder E. B. Bagwell and wife.

Pastor of the Rush Creek Church twenty-two years.

here that he first became acquainted with the Church of the Brethren, and in September, 1882, was baptized in the Ludlow Church. He was married to Mary E. Niswonger February 24, 1884, and in March of the same year was elected deacon, and in February, 1891, to the ministry.

The next year he moved within the bounds of the Beaver Creek Church. Here he lived until 1898, when he accepted a call of the Mission Board to the pastorate of the Rush Creek Church. He has also served this church as elder since about 1902, being ordained in 1900. He canvassed Southern Ohio in 1908-9, to build a church house in Bremen which was successful. He is the father of eleven children, most of whom are members of the church. In addition

to his work at Bremen, he is also serving the Johnathan Creek Church as pastor and elder.



HENRY BAKER

Henry Baker was born in Darke County, Ohio, March 9, 1855, being the son of George and Susanna Baker (nee Pitrenberger). His conversion occurred in June, 1880. He was married to Mary Hollinger September 19, 1878. She died August 1, 1894, leaving him



Elder Henry Baker.

at the time with five children, who are now all members of the church. December 9, 1897, he was married to Maggie Halladay. He was elected a deacon in 1883 and to the ministry in 1893 and ordained, April 27, 1907. Elder Baker's sphere of activity was confined largely,

to his home church, Palestine, over which he presided for a number of years. He died, April 30, 1918. A strong pillar in the Palestine Church was removed at his departure. Nearly six hundred people attended his funeral, a silent testimony of his worth.



H. M. BAKER

Henry Miller Baker was born in Knox County, Ohio, July 26, 1839, the son of Jacob L. and Elmira Baker (nee Miller). His father was a minister, elected about 1848, and instrumental in forming the Baker Church, ten miles northeast of Lima. He died December, 1892. Brother Henry was converted in 1871, and elected to the ministry, October, 1872. He was married October 8, 1870, to Lydia Seitz. She died August 23, 1873. In March 29, 1876, he married Nancy J. Reed. In the fall of 1895, he left the Baker Church and moved to the North Star Church. He was ordained an elder in 1913. His eight children are all members of the church. His sons, F. L. and H. Jesse, are ministers and Edward is a deacon. All the education Elder Baker received was gotten in the old log school house in Allen County, Ohio. Recently he moved to Sidney Church. Here he died July 20, 1920.



H. JESSE BAKER

H. Jesse Baker was born at Harrod, Ohio, February 6, 1882. His parents were H. M. and Nancy Baker. He became a member of the church January 1, 1902. He married Mella Baker (nee Groff) November 27, 1902. He was elected to the ministry in 1904 and was ordained an elder in 1911. His home, formerly with the North Star Church, is now with Beech Grove Church. He has been teaching in the public schools for a number of years. He is a man of culture, pleasant address and a good worker in the church.

C. A. BAKER

C. A. Baker, son of Samuel and Mary Baker (nee Overholser), was born at Brookville, Ohio, September 6, 1858. He took a course of Normal work at Euphania, graduating in 1877 and then taught eight years. He was married June 3, 1883, to Lydia A., daughter of Levi and Susanna Miller. This union was blessed with three daughters. Brother Baker resides near West Manchester, Ohio, and is the efficient secretary and treasurer of the District Mission Board, which responsible position he has held for a number of years.

**C. M. BANTZ**

Cyrus M. Bantz was born in Delaware County, Indiana, May 13, 1872. In the fall of 1890 he moved to Carroll County, Tennessee. In February, 1891, he united with the church during a revival meeting conducted by George C. Bowman. He was the first person baptized by triune immersion in that section of the country. On March 24, 1891, he was united in marriage to Carrie L. Oren. In 1891 he was called to the deacon's office, in 1897, elected to the ministry and in 1902 ordained by B. E. Kessler and Ira P. Eby. During his work in Tennessee he often went thirty-five to forty miles on horse back to preach the gospel to isolated members. In 1905 he moved to Trotwood, Ohio, and has lived there and near the Bear Creek Church at various intervals. He is the picture of health and manifests commendable zeal for the church.

**WILLIAM W. BARNHART**

William W. Barnhart, eldest son of Anthony and Sarah Frances Barnhart (nee Graybill), was born near Ladoga, Indiana, June 23,

1860. In September 1862 his father with his family moved to Clark County. Here William grew to manhood. He was united in marriage with Lizzie, daughter of Levi and Catherine Hertzler (nee Royer). May 29, 1884. In the year 1888 the Death Angel visited



William W. Barnhart.

A former member of the Book and Tract Work.

our brother's home and took his wife and little son; the former, August 30, and the latter, October 5. Brother Barnhart taught school a number of years. In 1890 he was married to Emma, daughter of Elder John Smith. He was called to the ministry in the Lower Stillwater Church in 1892, and moved to New Carlisle in the fall of 1900 where he resided about one year. He died in North Manchester, Indiana, November 1, 1910.



JOSEPHUS E. BARNHART

Josephus E. Barnhart, son of Anthony and Sarah F. Barnhart (nee Graybill), was born near Ladoga, Indiana, July 15, 1862. The same year his parents moved to Clark County, Ohio, where he was reared to manhood. He spent the winter of 1883-1884 at National Normal University, Lebanon, Ohio. He was baptized in 1885. He was married to Emma, daughter of Levi and Catherine Hertzler (nee

Royer), January 21, 1886. February 1, following, they went to Kansas where they resided until November, 1896, when they moved to Springfield, Missouri. After remaining there one year they returned to Clark County, Ohio. While in Kansas Brother Barnhart engaged in farming and teaching except the year 1890-91 when he attended the Central Normal College at Great Bend. He was called to the ministry in the Eden Valley Church, Kansas, January, 1894. After coming to Clark County he resumed teaching. In all he taught



Elder Josephus E. Barnhart and wife.
A former member of the District Mission Board.

twenty terms, besides conducting many singing classes. He was ordained September 17, 1904. September 28, 1907, he was elected house-keeper for three years. September 24, 1910, he was re-elected for a like term. December 2, 1911, on account of failing health, he tendered his resignation, which the church declined to accept but elected L. R. Peifer, assistant. Brother Barnhart was a member of the Mission Board four years when he resigned on account of ill health. He is the father of nine children. He takes much interest in history

and has been especially helpful in digging up data of the Donnel's Creek Church.



H. M. BARWICK

Henry Milton Barwick, born in Dayton, Ohio, January 28, 1870, was the son of James Edward and Rebecca Barwick. He became a member of the church at the age of sixteen and when nineteen he was called to the ministry in the Upper Twin Church. Early in life he applied himself to his studies graduating from Mount Morris College. He also spent some time in Bible work at McPherson College. In 1897 he was married to Edith Workman. He spent some time in the evangelistic field and leaving Ohio lived a short time in Canada and other places.

In September, 1907, he became editor of the Inglenook, taking up the work with much promise, but suddenly died in his home in Elgin, Illinois, of heart trouble, March 7, 1908. His stature, youthfulness, commanding appearance, and clearness of expression will long be remembered by those in Southern Ohio who knew him well.



JACOB G. BASHORE

Jacob G. Bashore was born in Berks County, Pennsylvania, January 25, 1827. When one year old, his family moved to Rockingham County, Virginia. In 1834 they moved to Miami County, Ohio, and in 1840, near Bradford. July 15, 1847, he was married to Sallie Miller.

Three sons and six daughters were born to them. He was a very active man, serving the church in the deaconship for about three decades. He, also, served on the District Mission Board a short time. He died April 24, 1895.

JOHN W. BEEGHLY

John W. Beeghly, son of Joseph and Sarah Beeghly (nee Miller), was born on a farm five miles west of Dayton, Ohio, January 31, 1861. He was brought up in the dairy business. He attended Ashland College one term and the Ohio Normal University one year. He taught school three years and took a lively part in the lyceums of the times. He married Ida Jane Wolf July 7, 1883, and became the father of ten children, of whom eight are living.



Elder John W. Beeghly and wife.

He has presided over the Bear Creek Church a number of years.

He was elected to the ministry in 1887, ordained in 1898 and since 1899, has presided over the Bear Creek Church, with the exception of a short interval while in Florida.

He excels in presiding over a council and in delivering logical sermons. He is small in stature but intellectually and in all around usefulness, he measures up well with the best.

P. H. BEERY

P. H. Beery was born near Logan, Ohio, September 2, 1862. His father was Abraham S. Beery and his mother, a daughter of Elder John Hunsacker. Brother Beery began serving the church as a mere lad under ten years old, by building fires and sweeping the church house located on the corner of his father's farm. In this same



Elder P. H. Beery and wife.

church house, at the age of seventeen, under the preaching of Elder D. N. Workman, he became a member of the church. He had, however, begun the prayer life when but a child and was early conscious of a call to the ministry by the Holy Spirit. He was elected to the ministry, September 15, 1889, in the Blanchard Church near Dupont, Ohio. He was ordained to the eldership at Bethany Church, Boone County, Indiana, June 5, 1902.

Immediately after his election to the ministry, Brother Beery decided to get a better education, and in less than five weeks he landed at Mount Morris College, with his wife and baby. He afterward attended Juniata College and DePauw University, working his way through the entire course. This required ten years time and he was graduated with the A. B. degree in June, 1899. He taught for a number of years. In later years, he was employed by the Santa Fe Railway. In 1901, he started a mission at Indianapolis, Indiana, under the Mission Board of that state and remained three years. In 1904 he located in Covington, Ohio, where he was helpful in building a large church edifice, and saw all his children baptized into the church. He is now located in California, where he is pastor of a church in Los Angeles. He is zealous and resourceful.



NOAH V. BEERY

Noah V. Beery was born in Hocking County, Ohio, August 9, 1869. His father was Abraham S. Beery and his mother was a daughter of Elder John Hunsacker. He is a brother to Elders P. H. Beery, and Isaac R. Beery. He was converted in August, 1884, and married November 15, 1891, Eliza C. Bowman. He was elected to the ministry April 30, 1908, in the Wolf Creek Church. He did most of his early preaching in the Eversole Church, later moving to the Southern District of Indiana near Liberty, where he was engaged in pastoral work. He moved back to Southern Ohio in November, 1918, locating with the Sugar Hill Church where he now resides. He has done some evangelistic work and is a ready and forceful speaker.



ISAAC R. BEERY

Isaac R. Beery, was born near Logan, Hocking County, Ohio, February 21, 1877, being the youngest child of Abraham S. and Margaret Beery (nee Hunsacker). In 1892 he removed with his parents

to Covington, Ohio, and in 1893, was baptized. In 1897 he graduated with highest honors from the Covington high school. Having won in an oratorical contest a four years' scholarship at Earlham College, he was planning to enter that institution, but he was offered a scholarship at Juniata College, and attended the latter institution, completing two years of the regular college course. July 20, 1899, he was united in marriage with Elizabeth Shaffer of Pleasant Hill. For twelve years he taught in the public schools of Miami County. December 1, 1910 he was elected to the ministry.

He entered upon the work as pastor at Naperville, Illinois, May 1, 1912. While here he took seven terms of work at Bethany Bible School. On September 1, 1915, he began his labors at Lanark, Illinois. Since August 1, 1917, he has been the pastor of the Flora, Indiana, Church. He is an energetic and talented minister and evangelist.



CHARLES O. BEERY

Charles O. Beery, born in Miami County, Ohio, March 7, 1871, was a son of Enoch Beery, sixty years a deacon in the Covington and Pleasant Hill churches. Converted while attending Mount Morris College in 1889. John Pittenger, missionary to India, and he were called to the ministry and installed at Pleasant Hill, September 2, 1897. He was ordained to the eldership at Tyrone, Pennsylvania, April 6, 1907.

For two years he was pastor of Glade Run and Plum Creek churches, did much evangelistic work, spent a year and half with Geiger Memorial Church, returned to the former congregation for nearly three years. Next he moved back to Tyrone, where he served a mission church, and taught in a township high school. He then moved to Huntingdon, where he served two mission points. After his wife, Lou Ella Beery (nee Replogle), died, to whom he was married on June 16, 1897, he moved back to Pleasant Hill but on June 22, 1919, he again left for Pennsylvania

D. G. BERKEBILE

D. G. Berkebile, son of David and Sarah Berkebile, was born near Delta, March 6, 1880. In addition to what he acquired in the common schools, he spent some time at Manchester College and one term at Bethany Bible School. He taught school twelve years. September 19, 1903, he was married to Effie Kintner.

He was converted in 1894, elected to the ministry in 1900, and ordained in 1909. He had the care of his home church (Swan Creek) and other churches some years. He served North Western Ohio, on her Mission Board, as presiding officer at District Meetings and once on the standing committee. He has done some evangelistic work, and since 1918 has been the pastor of Harris Creek Church.



Elder D. G. Berkebile and wife.
He is the pastor of the Harris Creek Church.

NEWTON W. BINKLEY

Newton W. Binkley was born June 25, 1872, in Montgomery County, Ohio, near Salem. He was used to hard work on the farm and in the shop from his childhood. He married Dora Brill, December 24, 1893. They were converted July 7, 1899. March 22, 1902, he was elected to the ministry, and ordained August 27, 1910. Few have given more evidence of even growth and steady development than he. His undisguised courtesy, his unpretending humility and his great earnestness, are the well grounded steps to his success. He was chosen Presiding Elder of the Ludlow Church at its organization in 1914 and has been rechosen at every election until his recent resignation.



Elder Newton W. Binkley and wife.

Since his resignation, after a short rest, he has again been rechosen Presiding Elder of the Ludlow Church.

S. A. BLESSING

S. A. Blessing was born in Huntington County, Indiana, April 7, 1868, the son of John and Sarah Blessing. He became a member of the Loon Creek Church in the same county, in 1889, and was elected to the ministry in 1892 in the Kewanna Church, of the same



Elder S. A. Blessing.

He is the Presiding Elder of the West Milton Church.

state. He also taught school some years. He was married to Anna Belle Klepinger, September 5, 1895. He has resided in Wolf Creek, Bear Creek, and West Milton churches. Of the latter church he has been Presiding Elder since 1909. He was ordained in 1908. He served four times as reading clerk at District Meetings and twice on the standing committee. He has done some evangelistic work and has been an enthusiastic temperance worker. In addition to

his ministerial work, he is the present manager of the West Milton Telephone Company. Elder Blessing is an active and earnest brother.



SAMUEL W. BLOCHER

Samuel W. Blocher (October 21, 1845) and his wife, Catherine Glunt Blocher (March 15, 1850) were closely associated with the growth and development of that part of the Union City Church, which later became the present Poplar Grove Church. Very shortly after



Elder Samuel W. Blocher and wife.

their marriage in 1871, they united with the church, and soon were called to the office of deacon. In 1885 he was called to the ministry. For nearly twenty years, he was the only minister in this part of the congregation. His wife efficiently co-operated with him until her death, March 3, 1903.

Brother Blocher was ordained to the eldership in 1905 and at that time he was given the care of the church. For eleven years he continued in this capacity, when due to the weight of years, Elder Blocher asked to be relieved. He was active, earnest and prudent in

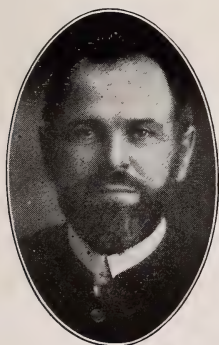
his church work. Ira, his son, is a promising elder, Hugh is a deacon and Sister Myrtle is a nurse. Levi is the youngest son.

Elder Blocher was next married to Lucinda Blickenstaff. Her maiden name was Weybright. She was reared on Stillwater. Her first marriage was to Henry Baker, March 7, 1867, who was a most useful deacon in the Palestine Church until his death. Their daughters are members of the church. Katie is wife of Elder L. H. Eby; Maggie, wife of deacon Jacob Haladay; Miss Adah, teacher of note and gifted with song; one son, a doctor. The sister remained a widow thirteen years and reared her children to responsible age when she became the wife of Elder Solomon Blickenstaff on March 27, 1898. He died in 1903. Several years later she married Elder Blocher and is helpful in his church work.



IRA G. BLOCHER

Ira G. Blocher was born in Darke County, Ohio, July 22, 1873, being the son of Elder Samuel W. and Catherine Blocher (nee Glunt). His conversion occurred February, 1890, at the old Hill Grove house



Elder Ira G. Blocher and wife.
He is District Missionary Secretary.

during a revival by Elder Isaac Frantz. He was married August 24, 1895, to Laura A. Wagner. His election to the ministry occurred

March 5, 1904, in the Poplar Grove Church. He was ordained, June 22, 1913, in the Zion Church, Michigan. Here, with his wife and two daughters, Ruth and Kathryn, he was a charter member of this church. With the exception of three years spent in Michigan, he has lived all his life with the Poplar Grove congregation. He is now attending Bethany Bible School. He is District Sunday-school secretary, and since 1918 a member of the District Mission Board. He is a man of energy, of courteous and pleasing address.



SAMUEL BOCK

Samuel Bock was born in Richland County, Ohio, January 8, 1840. His father of same name was an elder in the church from Franklin County, Pennsylvania. The lad was reared on a farm. His education was secured in a log school house where the benches were around the wall. He continued on the farm and in the nursery business until, because of advanced age, he retired from hard physical labor. He was immigration agent for the Oregon Short Line from 1898 to 1911. He chose for a life companion, Catherine Hoover, to whom he was united in marriage March 10, 1864. To them were given two sons and three daughters. One son is living. When nineteen years of age Samuel confessed Christ and united with the Wolf Creek congregation. He was a charter member of the West Dayton Church and served as deacon. He was secretary and treasurer of Book and Tract work through its life. He managed its finances and his name is perpetuated through this work. He resides in the West.



WILLIAM HITT BOGGS

W. H. Boggs, son of Aaron and Melvina Boggs, was born in Mason County, Kentucky, September 11, 1839. That same year his parents moved near Piqua, remaining there until 1843, when they

moved near Covington, where William ever after lived. His education was limited. He married Margaret A. Ingle, August 18, 1859. They had three sons Roland, Ora and Edward. August 8, 1860, he and his wife were baptized by Elder John Hershey. He was called to the ministry February 5, 1873, and advanced two years later to the second degree in which capacity he labored constantly. Aside from his regular preaching, he solemnized 190 marriages, preached 250 funerals and held twenty-two revivals, baptized 200 applicants. Attacked by the dread disease, cancer, he died, aged 65 years and 7 months. He was kind in disposition and merciful.



SOLOMON BOLINGER

Solomon Bolinger was born March 29, 1862, near Nashville, Ohio. His parents were John and Mary Bolinger. His conversion occurred in December, 1885. He was married October 2, 1886. He resided with the Beech Grove congregation where he was installed with his wife, Malinda Bolinger (nee Royer), November 25, 1911, into the ministry. He went one term to Bethany Bible School, but has lived all his life on a farm. He was ordained to the eldership August 23, 1919. He is a man of a robust, engaging personality.



LEVI A. BOOKWALTER

Levi A. Bookwalter was born December 1, 1856, near Liberty, Ohio, on Bear Creek. His paternal great grandfather, Joseph Cripe, a brother of Daniel Cripe, first bishop of Wolf Creek Church, opened up the first farm in Jefferson Township and the old homestead still remains in possession of his descendants. Brother Bookwalter was almost born a minister, as Elder David Bowman, Sr., was his maternal great grandfather; Elder David Brumbaugh, his grandfather, and Elder David Bowman, Jr., maternal uncle. From the opportunities of the common schools, together with private study, he qualified for teach-

ing and continued this work for twenty-six years, all within reach of his home. November 14, 1880, he was united in marriage with Catherine Ann, daughter of Jesse and Elizabeth Shock (nee Wine-land). They reared a family of two sons and three daughters. The younger son, Jesse Eugene, is now a young minister.



Elder Levi A. Bookwalter and wife.

An energetic member of the District Temperance Committee.

In April, 1881, they moved into Lower Stillwater territory and in September, 1882, became members of this congregation, being baptized by Elder George Garver. In May, 1884, he was elected to the deacon's office. August 14, 1889, he was called to the ministry, later advanced, and ordained in 1897. August 18, 1901, upon the resignation of Elder John Smith, he was chosen to preside over the church. He also presided over the West Dayton Church some years and over Trotwood Church in the earlier years of its organization. When Southern Ohio accepted an interest in Manchester College in 1902 he was chosen as her first representative on the Board of College Trus-

tees, serving five years and most of this time as secretary of the board.

During the winter of 1905-1906 he travelled over most of the District in the interest of the school. The generous response of the people made possible the erection of the present young men's hall the following season. He has been a member of the District temperance committee from its first appointment. As its field workers he has aided in state, county and local campaigns from the Ohio river counties to the Michigan state line. Since Elder J. C. Bright's death he has served as chairman of the historical committee. He has served as Moderator, reading clerk and secretary of the District Meeting and represented Southern Ohio on standing committee at Annual Conference in 1903 and also in 1920.

He has frequently served on committees from District Meeting and on special called committees. He has fine social qualities, is a good sermonizer and is an astute counselor.



JESSE E. BOOKWALTER

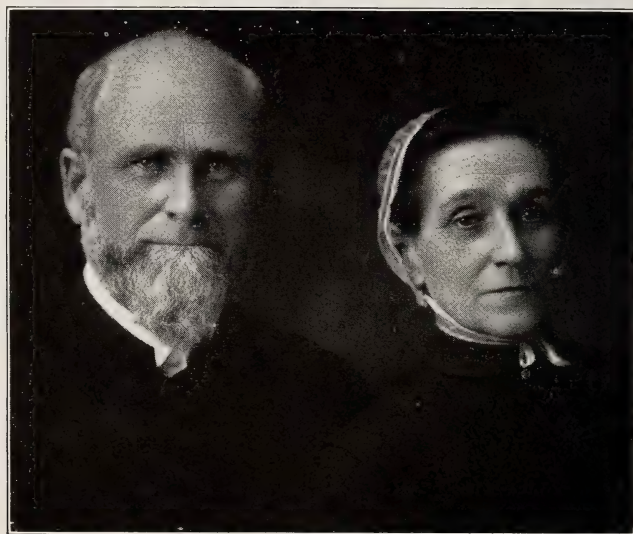
September 17, 1895, twins came into the family of Elder L. A. Bookwalter, Jesse Eugene and Bessie Irene. They both finished elementary and high school courses, and Bessie took one year's normal training, taught some, and later became Mrs. Lowell E. Horner of Eldorado, Ohio.

Encouraged by his parents, Jesse's inclination for Bible study was gratified by his entering Bethany Bible School, January 1, 1916, where he spent several years, and is now attending Manchester College.

He was elected to the ministry in the Lower Stillwater Church, August 14, 1918, where he had become a member, September 1, 1912. He is a lineal descendant of the pioneer, Deacon John Bowman, being of the sixth generation, with but one break in the line of ministerial succession.

SYLVAN BOOKWALTER

Sylvan Bookwalter was born near Baker's Store, Darke County, Ohio, February 27, 1866. His father was William Bookwalter, and his mother was of the Baker lineage. November 7, 1885, he married Mary Studebaker, who proved a true helpmate through all the years until her late decease. He was elected to the ministry in the Price's Creek Church November 8, 1902, and ordained in 1910. He preaches



Elder Sylvan Bookwalter and wife.

The sister shown in the picture was his first wife, Mary Studebaker. He was recently married to Alice Flory.

mostly at the Cedar Grove house. He is the Presiding Elder of the Beech Grove congregation. He served on the Mission Board of Southern Ohio from 1901 to 1916, being elder of from five to seven churches and mission points during that period. He was elected on the ministerial committee in 1919. He is comprehensive in judgment and earnest in his preaching.

REUBEN BOOMERSHINE

Reuben Boomershine was born February 7, 1892, near Bachman, Ohio, being the son of William and Orilla Boomershine (nee Pote). He completed the high school course at Brookville, and later his college work at Manchester in 1915, receiving the degree of A. B. He spent eight weeks of 1916 at Bethany; the next two years was principal of the Franklin Township high school, Darke County; served in the same capacity for the Verona high school in 1918-19. He accepted Christ during a revival held at Arlington by Elder J. O. Garst in February, 1909, and was elected to the ministry at Brookville, August 28, 1912. He is a young man of ability.



JOHN BOWER

John Bower, Sr., was born July 11, 1763, in Lancaster County, of Pennsylvania Dutch stock. With his wife, Christiana, he emigrated to Kentucky. This must have been prior to 1800 for in that year John Bower, Jr., was born in their new home near Bowling Green. In 1813 the family came to Ohio and later became identified with Salem Church. He was very primitive in his manner of life refusing to ride on any vehicle with springs, a then modern innovation. John Bower, Jr., married Elizabeth Root and lived for many years west of Phillipsburg. He became a member of the church and in 1843 was called to the ministry. On his first attempt to preach he arose and lined that old verse,

“Father I stretch my hand to thee,
No other help I know.
If thou withdraw thyself from me,
Ah! whither shall I go.”

After the singing, he said, “Brethren I stand before you as an empty vessel.” He then proceeded to read a Scripture and spoke to edification. His services were soon in great demand at funerals.

and he solemnized many marriages. He became the housekeeper of the Salem Church in 1848 continuing until his removal to Douglas County, Kansas, in 1861, where he died in 1879. Of his children, Jacob lived in Kansas; Henry married Esther Friend, and some of his descendants still live in the old Bower community; Elizabeth was the wife of Elder Samuel Baker and died in Kansas recently; Sara married Emanuel Miller, lived near Palestine, Darke County, Ohio; Barbara married Moses Flory. Elder Bower had the full confidence of all who knew him. After his removal to Kansas, the grasshoppers devastated that region so severely that an appeal was made for help from Ohio; when it became known that Elder Bower would have charge of the distribution many, not members of the church contributed, saying that it would be in safe hands.

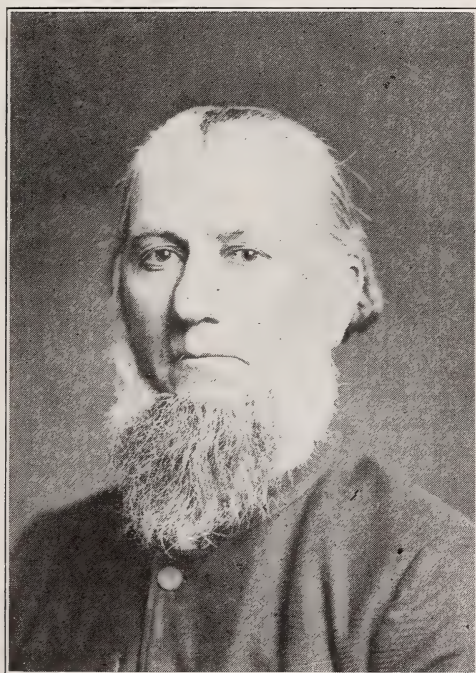


DAVID BOWMAN Sr. and Jr.

David Bowman Sr., was a son of Deacon John Bowman. He was born March 30, 1775, near Hagerstown, Maryland, and at the age of eighteen went to Frankstown, Pennsylvania, where he learned the trade of a cabinet-maker. He married Barbara Bowser and had six children, Ester, John, Polly, Katie, David and Betsy. As early as 1795-98, he settled in the bounds of the Stonelick Church where, soon after he came, he was elected deacon, and shortly, to the ministry. In 1803 he moved to the Miami Valley, Ohio, settling near where Bear Creek enters into the Miami river. Here he lived when the Lower Miami Church was organized in 1805 being a charter member of this church.

At this organization he was advanced to the second degree. Soon after he moved up the stream where he settled on what was for a century called the old Bowman home. The Bear Creek Church was organized in 1811, and he was placed in charge, which position he held for forty-nine years. He labored in the German language with much zeal, eloquence and success. He died April 20, 1860. His youngest son, David, Jr., had in the meanwhile been converted and ordained as an elder and was prepared to step into his fathers' place in the church.

He preached in the German language at first but in later years in both German and English. He presided over this church until his decease in 1879. Thus father and son had the care of this church for sixty-eight years. In the succeeding years a grandson, John Bowman, a grand-nephew, John Smith, and great-great-grandnephew, John Beeghly, with a distant cousin, Isaac Bright, presided over the same church. The following churches have always been under the rule of this remarkable Bowman family: Bear Creek, Trotwood, Ft. McKinley, and since 1881, Lower Stillwater. This family has furnished several officers of our Annual Conference, besides more than fifty preachers and scores of deacons.



John J. Bowman.

This veteran preacher's life and labors came to a close by his death in 1919.

JOHN J. BOWMAN

John J. Bowman was born in Jefferson Township, Montgomery County, Ohio, July 28, 1839. He was converted at Bear Creek church in 1859. The same year in December he married Catherine Billheimer. His election to the ministry occurred in 1875 at the Bear Creek church and he was ordained in 1878 at the same place. He had the oversight or was assistant over the Bear Creek Church for some years. In his prime he preached many funerals and baptized scores. Brother Bowman always delivered his messages with vehemence and energy coupled with a sympathetic tone that never failed to touch the heart of his hearer.



WILLIAM H. BOWSER

William H. Bowser, son of Henry and Catherine Bowser (nee Long), was born near Dayton, Ohio, January 2, 1858; was married to Ella, daughter of John W. and Anna Denlinger (nee Christian), November 4, 1877; united with the church the following year; was elected deacon in 1888 and to the ministry in 1890. In 1891 he moved to Bush Park, Virginia, a short time, then back to Southern Ohio until December, 1897, when he moved to New Brunswick, Indiana. The following year he was stricken with fever of which he died September 6, 1898. Brother Bowser was very zealous for the cause. He felt especially called to aid where ministerial help was most needed.



ISAAC BRIGHT

Isaac Bright, son of Peter L. and Magdalene Bright (nee Bowman), was born in Augusta County, Virginia, in December 1819.

The family moved to Montgomery County, Ohio, in 1827 settling on Bear Creek, ten miles west of Dayton. He married Sarah Rife, March 25, 1841. Six sons and two daughters blessed their union, the sixth child, John Calvin, became a minister and the seventh child, Hamilton, a deacon. He operated a saw mill and a farm. He was chosen to the ministry in 1849, the first choice from the laity, as well as the first English preacher of Bear Creek Church. He moved within five miles of Dayton in 1855 on Thimble Creek where he kept a very hospitable home for all comers. He was ordained May 30, 1866.



Elder Isaac Bright and wife.

He was an elder in the Bear Creek Church and the father of John Calvin Bright.

He became partially deaf in 1856 and during the last fifteen years of his life he was almost entirely deaf. The care of the church came to him in rote after the death of Elder D. Bowman, Jr., in 1879 and the withdrawal of Elder D. Brumbaugh with the first draft of the Old Orders in 1880. He was a most careful and judicious counselor whose advice was sought far and near. His wife dying in 1876, he married Anna Denlinger in 1878. They made their home in Dayton but retained their church home in Bear Creek until his departure in 1889 when nearing the completion of his three score years and ten.

HAMILTON G. BRIGHT

H. G. Bright was a son of Isaac Bright and a brother to J. C. Bright. He was born in Montgomery County, July 13, 1855. He was married twice, first to Aldeba Klepinger in 1879. She died in 1907. In 1909 he married Elizabeth Martin. He joined the church in 1881 and was chosen deacon in 1897. He served his home church in different capacities, and the District as trustee of the Brethren Home, part of the time as chairman of the board. He died in 1920.



JOHN CALVIN BRIGHT

John Calvin Bright, son of Isaac and Sarah Bright (nee Rife), was born October 26, 1851, on Bear Creek, near New Lebanon, Ohio. The Brights were related to the Virginia Dutch, through their maternal grandmother with the Garbers, and through their paternal grandmother with the Bowmans. They are of Swiss German descent, having come to America early in the seventeenth century and settled in the Pennsylvania woods.

Elder Bright's health was delicate in his youth, but with an early taste for books he was able to teach school in 1867, and continued to teach the greater part of the time during the winter season until 1889.

He was married to Hannah Garber, youngest daughter of Elder Samuel Garber, in 1875. He buried wife and daughter in July and August, respectively, 1878. He then married Elizabeth Heistand, December, 1879. Their union was crowned with eight children, six of whom grew to maturity. The eldest, Homer, is a missionary to China but at this time was home on his first furlough, while another son, Daniel, is a young minister. Sister Bright died February, 1909. His third marriage was to Hettie Stauffer in August, 1912.

Brother Bright moved from the Bear Creek to the Wolf Creek church in 1876. Here he was elected deacon in 1879, to the ministry

in 1881, and ordained in 1892. He contributed articles for the church paper frequently.

Brother Bright served with others as a committee over the churches in Highland and Adams counties for many years, as well as on many other committees. He was on the General Educational Board for eight years. At the time of his death he was chairman of the Historical Committee of Southern Ohio, and District Trustee of Manchester College.

Elder Bright has had charge of several different churches. Upper Twin (1897 to 1907), Wolf Creek (1897 to 1910), Palestine (1906 to 1913), Fort Wayne (1905 to 1911), and Harris Creek (1913-1917).

He moved to Brookville in 1911, presiding over this church one year.

In 1913 he moved to Troy, having charge of the church as pastor three years then moved to Georgetown, to the Ludlow Church.

While Brother Bright never took a college course he always took a great interest in education. When twenty-eight years old he attended school at the Brethren Normal, now Juniata College, associating in class work with Dr. M. G. Brumbaugh.

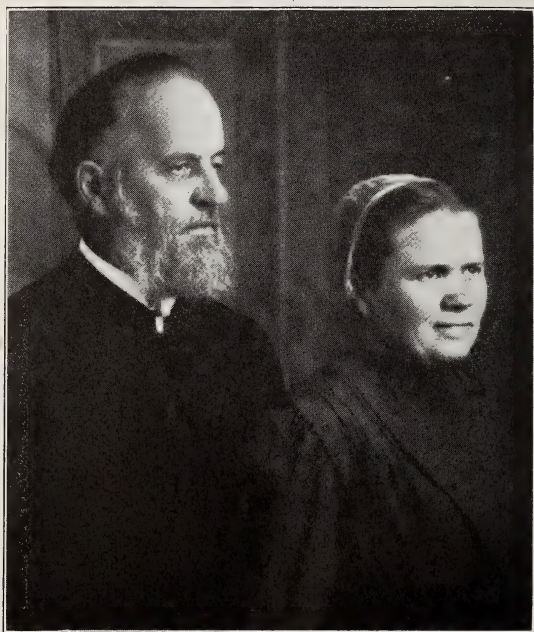
Owing to the scarcity of teachers, in the fall of 1918, on account of the war, he was induced to teach again, after a lapse of twenty-nine years. On Sunday, March 16, accompanied by his wife, he attended services at Pitsburg. Though not feeling well, he had a great desire to fill the appointment. His subject, the last of a series on the passion week, was on "The Death and Suffering of Christ." His critical condition was observed by many at the close of his brief discourse. He was at once taken to the home of Elias Stauffer, Sister Bright's father. It was found that he had a severe attack of influenza.

After four days, serious complications developed, which proved to be cerebral meningitis. During the greater part of the time, to the end, he was delirious. He imagined he was serving the church and frequently asked his friends,—some of whom were far distant,—to lead in prayer. When no response came, he himself offered impressive audible prayer.

On one occasion, in his delirium he was moderating a District Conference, which he did with his usual precision. During a period

of consciousness he was anointed and expressed himself as being "ready to go to the Father." About twenty-four hours before the end, his last conscious statement, "The Lord be with you," was to his wife.

The end came at 3 P. M., March 24, 1919. The funeral services were held on Thursday, March 27. A brief service was held at the Stauffer home. Elder Jesse Stutsman, who lived near, spoke briefly from John 14:28. A service was held at Georgetown in the



Elder John Calvin Bright and wife.

The sister shown in the picture was his last wife, Hettie Stauffer.

large church, recently erected. The house was filled with relatives and friends. Elder D. M. Garver spoke from II Sam. 3:38. Elder J. O. Garst spoke on the life of Elder Bright. A third service was held at Eversole, near where Elder Bright spent the greater part of his life.

Elders J. M. Beeghly, J. F. Brubaker, S. Horning and George Erbaugh, former associate ministers, each had a share in the service. Interment was made in the cemetery near the church.

Elder Bright was a man of unusual ability. He served ten times on the standing committee of our Annual Conference. His interest in the doings of the Conference covers a period of over fifty years, he being a regular attendant since 1896, and quite frequently during the earlier period.

Brother Bright served frequently as an officer of District Meeting,—often as Moderator,—in which capacity he was remarkably efficient. Coming as one of the younger elders after the division, he early acquired a leadership which he never lost. He was gifted with a keen judgment, and common sense in church matters, excelled by few. His commanding presence, his deliberate and decisive manner of expression yet seasoned always with kindness and good will, will long be remembered.

His third wife, Hettie Bright (nee Stauffer), was born near Pitsburg, Ohio, November 21, 1872. She grew up on her father's farm, gaining a good common school education. She took several terms at Manchester College, and taught several terms of school near her home. She also took a course of Bible study at Bethany Bible School, graduating in the first class of six, in 1911. In 1910 she was one of a party of eighteen who took a three months tour through Europe and the Bible Lands. She was, on the same trip, one of the party of ten who were captured by the wild Arabs and held by them several days before being providentially delivered by the friendly Arabs, through the skill of Reverend Forder, their guide and leader. She has told the Arab experience in twelve different states.



J. HOMER BRIGHT

Jacob Homer Bright, son of Elder John Calvin and Elizabeth Ann Bright (nee Heistand), was born September 28, 1880, in Montgomery County, Ohio. He completed the Teacher's Course at Juniata in 1899. He also had completed a course in Jacob's Business College at Dayton, teaching a number of years in the meantime. A desire for more Bible knowledge, caused him to attend Bethany Bible School, where he was a member of the first class completing the three years

course in 1911. He became a member of the church when fourteen and was put to the ministry in his early manhood in the Eversole Church. He was married to Minnie Flory in May, 1904. With aspirations for mission work, they accepted the call to the China field. Before sailing September 15, 1911, he was ordained. They were home on furlough in 1918-19, but are now back in China. His wife, Minnie, a daughter of John and Millie Flory, was born December 21, 1880. Her education consisted, in addition to the common school, of some work in high school and Manchester College, which was supplemented by two Bible Study Correspondence courses. Like her husband, J. Homer Bright, she came to the church when fourteen. She did some mission work in the home field in her girlhood and since her marriage, her life has been a complement to her husband's ministry and mission work. Sister Flory is a born missionary.



JOHN DANIEL BRIGHT

John Daniel Bright was born in Montgomery County, Ohio, February 19, 1897. He is a brother to J. Homer Bright. He with his twin sister, Lydia, united with the church April 8, 1906. He was elected to the ministry in the Ludlow Church June 22, 1918. He graduated from the common school in 1910 and from the Troy high school in 1914, spent the year 1915 at Manchester College and then taught school three years. He was conscripted for noncombatant service and went to camp Sherman September 4, 1918. He is now attending Manchester College.



HARLAN J. BROOKS

The subject of this sketch is the third son of George M. and Emma Martin Brooks. He was born near Trotwood, Ohio, May 5, 1898. He became a member of the church at Happy Corner, Sep-

tember 10, 1916. After the common school course he completed his high school work at Englewood. He completed also a Normal Course, then yielding to higher influences he was led to enter Bethany Bible School, and later Manchester College.

He was called to the ministry by the Lower Stillwater Church, August 14, 1918, following the call of Jesse E. Bookwalter to the same office at the same council. This meeting was in charge of the ministerial committee of Southern Ohio, Elders B. F. Sharp, S. Z. Smith and J. O. Garst.



FRANK BROWER

Frank Brower was born in Montgomery County, October 15, 1896. He is the son of Ausban J. and Daisy Maude Brower (nee Early).

He was married May 6, 1916, to Ruth, daughter of William and Martha Royer, of near New Madison, Ohio, in which vicinity Brother Brower now lives. He was elected to the ministry in November, 1917, at Chicago, Illinois.



HENRY BRUBAKER

Henry Brubaker, son of Jonathan and Barbara Brubaker (nee Crist), was borne in Roanoke County, Virginia, August 19, 1821. He came with his parents to Clark County, in 1832. He was married to Elizabeth, daughter of Jacob and Eve Funderburg January 11, 1844. To them were born eight children.

He was elected deacon in the spring of 1851. Six months afterwards he was called to the ministry. September 5, 1865, he died at his home one mile east of New Carlisle, aged 44 years and 15 days. His early death was lamented by all.

BENJAMIN BRUBAKER

Benjamin Brubaker, son of Jonathan and Barbara Brubaker (nee Crist), was born in Clark County, April 27, 1834. He was married to Susannah, daughter of John Denlinger, September 11, 1855. After serving as a deacon for some years he was called to the ministry in 1873. In October of 1879 he, with his family, moved to Kansas and later to California. He died January 6, 1913, at Modesto, California.



NICHOLAS BRUBAKER

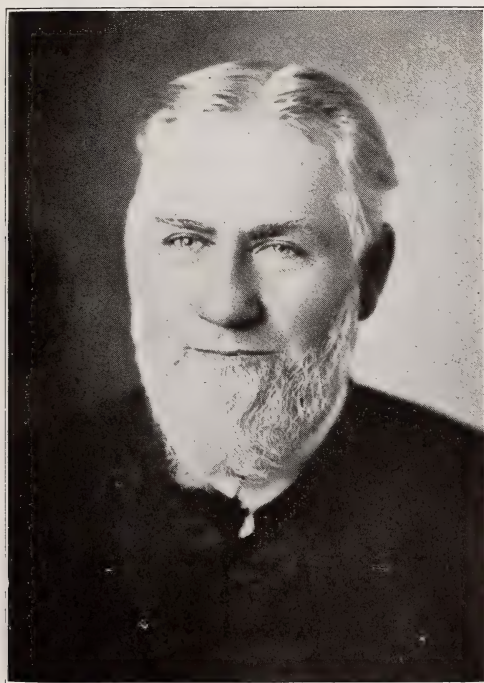
Nicholas Brubaker was one of nine children, six sons and three daughters, born to Jonathan and Elizabeth Brubaker. His birth occurred in Clark County, Ohio, October 15, 1831. He was married to Harriet Shoup, daughter of Moses and Elizabeth Shoup, September 27, 1855. They started housekeeping in Greene County near Zimmerman, Ohio. To them were born seven children, five sons and two daughters. Two sons died in infancy. Brother Brubaker was elected to the ministry in the Beaver Creek Church in 1856. He lived here until 1868, when he moved to Macoupin County, Illinois. He returned to Ohio in 1871 and located in Bear Creek Church territory where he remained until he died, March 3, 1878. The wife of his youth, dying March 19, 1873, he later married Elizabeth Filbrun, the widow of Henry Filbrun. Brother Brubaker was a gifted preacher, performing many marriage ceremonies and preaching many funerals.



J. FRANKLIN BRUBAKER

J. Franklin Brubaker, son of Nicholas and Harriet Brubaker, was born in Greene County, Ohio, November 22, 1861. At the age of

twelve, death invaded his boyhood home and took his mother, and when he was seventeen, his father. About this time he united with the church. He attended Mount Morris College four years and taught school several years. He was married to Elizabeth Brubaker, August 12, 1888, and located, in 1889, at West Alexandria, Ohio. He was called to the ministry in the Lower Twin Church, August 3, 1897, and ordained August 2, 1910. He was District Trustee of Manchester College one term and has presided over Sugar Hill congregation since 1913. Though frail in body, he is oratorically strong and a prudent elder.



Elder Aaron Brubaker.

He is the Presiding Elder of the Upper Twin Church.

AARON BRUBAKER

Aaron Brubaker was born in Preble County, Ohio, October 23, 1854. His parents, Jacob and Elizabeth Brubaker, were deacons of the most earnest type. He gave his life to the Lord November 2, 1878. He married Clara F. Eikenberry, July 23, 1878. He was elected deacon November 5, 1884 and to the ministry November 3, 1886. He has proven faithful in all these responsibilities. He has solemnized more marriages and preached more funerals than any other minister in Preble County for the last twenty-five years. He has always kept close home in his work. Sister Brubaker ably and faithfully assists. He was ordained August 1, 1905, and has had several churches under his care. He was foreman of the locating committee which chose Greenville as the site for the Brethren Home for which location he contended most earnestly.



DAVID BRUMBAUGH

The subject of this sketch needs more than a passing notice from his genealogical connection with influential families in our brotherhood. Conrad Brumbaugh was born in German Holland in 1735. emigrated to Johnston County, Pennsylvania, in 1759 and married Catherine Hiser. To them were born ten children, viz.: Jacob, Daniel, William, John, David, George, Christiana, Lavina, Elizabeth, and a second son, John, born October 19, 1771, who married Christiana Metzger, who was born May 28, 1765.

Soon after their marriage they moved to Bedford County, Morrison's Cove, Pennsylvania, and had born to them nine children, with whom they emigrated to Miami County, Ohio, in 1818, locating near the present Harris Creek Church. Here the mother died August 31, 1826, and the father, October 31, 1849.

Their children were: Susan, January 12, 1795, (Warner, Cease, Hover, Warner); John, January 20, 1796, (Mary Hoover); Catherine,

October 2, 1797, (Hoover); Henry, March 12, 1799, (Rebecca Warner); Jacob, March 14, 1802, (Susan Warner); David, May 16, 1803, (Elizabeth Bowman); Daniel, June 15, 1807, (Susan Warner); Conrad, January 1, 1809, (Catherine Deiter); Elizabeth, June 17, 1811 (Miller, Hull).



Elder David Brumbaugh.

David grew to manhood in Miami County, Ohio, taught school some terms in the primitive methods of those early days, and took unto himself a wife named Grubbs who did not long survive. He came to Montgomery County, Ohio, in October 19, 1825 married Elizabeth, daughter of Elder David Bowman, Sr.,

They located on the Bowman homestead near the Bear Creek Church where the mother died April 12, 1868, aged 63 years, 11 months and 6 days. Her funeral services were conducted by Elder Daniel Miller of Twin Church. In this family there grew to maturity:

Barbara, January 25, 1827, (Solomon Metzgar); Elizabeth, June 8, 1828, (Benjamin Bowser); Catherine, February 12, 1830, (Abraham Heeter); Polly, September 1, 1831, (Christian Bowser); Susan, October 15, 1833, died March 1, 1895, (Joseph Bookwalter); John, June 19, 1835, (Susan Metzgar); David, January 16, 1837; Benjamin, September 12, 1841, (Mary May); Peggy, September 12, 1841; Lydia, July 3, 1844, (Emanuel Miller). Elder Brumbaugh was called to the ministry by Bear Creek Church on the same day with Isaac Bright in 1849 and ordained May 30, 1866.

In later life he often expressed regrets for not having more actively engaged in the ministration of the word. After the death of his brother-in-law, Elder David Bowman, Jr., he for some time presided over the church, but differences in administration growing out of the perplexing problems of the times led to his alienation and eventually he, with most of his family and a number of members, withdrew in 1880 and became the first of the Old Order church, one year before the general withdrawal of the Old Order movement. He married for his third wife the widow of Elder Jacob Wolf, who passed away in 1881. He died July 28, 1883, near New Lebanon, Ohio, and was laid to rest in Trissel cemetery.



A. BRUMBAUGH

A. Brumbaugh was born near Webster, Ohio, March 10, 1844. His parents were Daniel and Susan Brumbaugh. His conversion occurred in June 1869. He was married to Susie Katherman in July 1866.

His election to the ministry occurred in 1879. He was ordained August 18, 1897. He served three years in the Civil War, then engaged in farming. He lived in the Oakland territory but a number of years ago, retired from the farm and moved to Greenville where he assisted in the ministry.

J. R. BRUMBAUGH

Jacob R. Brumbaugh was born January 8, 1849 in Montgomery County, Ohio, the son of Samuel and Mary Brumbaugh. He was married to Mary A. Erbaugh November 23, 1871, by Nicholas Brubaker. He was converted at the Wolf Creek Church March 12, 1872. He moved to Darke County, near Pitsburg, in 1887. Here in the Ludlow Church he was elected a deacon in 1882 and to the ministry in 1883. He now lives in Pitsburg.



JOHN H. BRUMBAUGH

July 20, 1848 there was born to Daniel and Mary Brumbaugh (nee Hoover) a man-child whom they named John Hoover Brumbaugh. Their home was near Entriiken in one of the many little coves of Woodcock Valley, Huntington County, Pennsylvania. Tussy's Mountain whose even top is outlined for miles, overshadows this quiet homestead. Until recently, it has been occupied by three generations of the Brumbaugh family. At the age of sixteen, John H. became a member of the church. On reaching his majority, he came to Ohio in 1869 and worked for his brother David near Salem Church. In 1871 he married Sophia Bookmiller who was born in Hanover, Germany, and came to America at eight years of age. Six children grew to maturity in his home; of these John C. is a minister, Loyd is a deacon and Effie is the wife of Stanley Wenger, a minister. Brother Brumbaugh was chosen deacon in November, 1881. He was called to the ministry in 1887, advanced in 1893, and ordained 1897.

Jointly with Jesse K. Brumbaugh, he had oversight of the Salem Church from 1900 to 1908 when he became her Presiding Bishop, continuing until his death, April 25, 1910. About 1900 he was chosen one of the committee to look after the welfare of a number of churches in the southern counties. He gave much time and energy, with tears and prayers, to his work. He was a member of the committee on

credentials at the conference at Des Moines, Iowa. He labored earnestly for the peace and prosperity of Salem Church. Few men have the rare combination and beautiful blending of kindness and



Elder John H. Brumbaugh and wife.
Long an influential elder in the Salem Church.

firmness which he possessed. He was not an eloquent man in the pulpit, but his social qualities were a great help, and made him strong, as a shepherd. In Bethel cemetery his body rests.

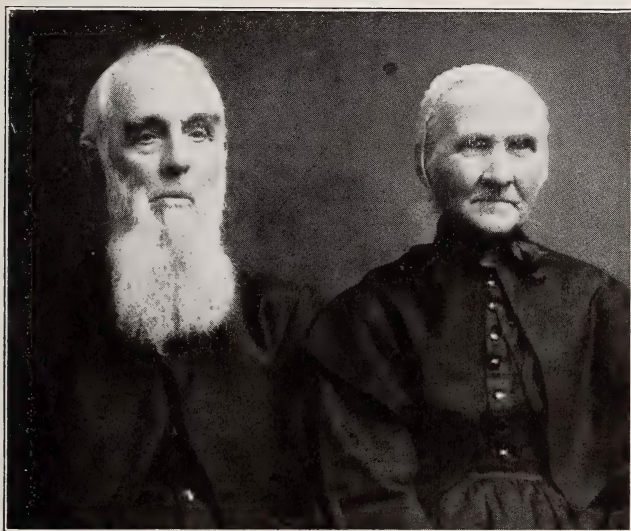


J. C. BRUMBAUGH

John Calvin Brumbaugh, the youngest son of Elder John H. Brumbaugh, was born January 19, 1892. He united with the church, December 22, 1907, and was elected to the ministry at the Salem Church in 1911. He was married to Essie Marie Baker, August 29, 1914. He was graduated from Manchester College in 1915, and from 1915 to 1918 was the principal and superintendent of schools at North Liberty, Indiana. He is now pastor of the Cerro Gordo Church, Illinois.

JESSE K. BRUMBAUGH

Jesse K. Brumbaugh is a scion of the great Brumbaugh families of Pennsylvania many of whom emigrated to Ohio. His grandfather William Brumbaugh located in Madison Township on northwest quarter, section 30, conveyed to him by U. S. Patent Deed bearing date October 24, 1805. He is referred to in Lower Stillwater history as one of the trustees to whom were conveyed a certain tract of land by a "miry spring" being perhaps the first land so conveyed for the benefit of the church in all this great Miami Valley. June 17, 1814 he



Elder Jesse K. Brumbaugh and wife.

came into possession of southeast quarter, section six, Randolph Township, also by U. S. Patent. This tract later passed into possession of his sons, John and Jacob Brumbaugh, and here Jesse K., son of Jacob and Catherine Brumbaugh (nee Wogaman), was born August 26, 1837.

By industry and close application he prepared himself for teaching at the age of twenty-one. In 1862 he married Mary E. Hocker of a Pennsylvania River Brethren family who came here in 1839. He

continued teaching as well as conducting the operation of the farm, rearing his family amidst its pleasant surroundings. He is a great lover of vocal music and in earlier life taught it along with other school work. He became a member of the Brethren Church in 1865, was elected to the ministry in 1884, and ordained August 19, 1897. In 1900 he became Presiding Elder of Salem Church jointly with John H. Brumbaugh. He continued thus until 1908 when West Milton became a separate organization and he was elected its first bishop. He has a good physique, clear voice and is strong in song and sermon.



ENOS E. BRUMBAUGH

Enos E. Brumbaugh was born near Union, Ohio, June 14, 1873. His parents were John R. and Nancy J. Brumbaugh. He is a member of the Salem Church. He was baptized February, 1903, and married, December 15, 1897, to Daisy Warner. He was elected deacon in June, 1906, and to the ministry, August, 1911, and ordained, August 23, 1919. He is a member of the district temperance committee and field secretary of the Brethren Home. He always does his part well.



ELMER BRUMBAUGH

Elmer Brumbaugh, son of Levi H. and Elizabeth B. Brumbaugh (nee Dilling), was born near Entriiken, Pennsylvania, January 31, 1869. He grew to manhood on the farm. At the age of seventeen he started to Juniata College; at the age of eighteen taught his first school, continuing as a teacher for nine years; spent five terms at Juniata College, also graduated here from the commercial course in 1894. He married Ella Josephine Studebaker, daughter of Joseph S. and Delilah Studebaker, June 14, 1896. He later moved from Entriiken, Pennsylvania, to Miami County, Ohio, within the bounds of the West



Elder Elmer Brumbaugh and wife.

Charleston Church, in which he was elected to the ministry, October 13, 1900, and received to the full ministry, September 9, 1916. He is now an earnest worker in the East Dayton Church.



A. H. BUCKLEW

A. H. Bucklew was born May 3, 1883 at Augusta, West Virginia. His parents' names were Marcellus and Letitia Bucklew. His conversion occurred March 29, 1904. He was married to Elmina Fike, of Eglon, West Virginia, February 6, 1907. She died February 2, 1909. He was married again November 5, 1910, to Nellie Hart, of Union, Ohio. He was elected to the ministry in the Salem Church July 28, 1910. He had previously been elected to the deacon's office September 5, 1908, in the Maple Springs Church, West Virginia. He was ordained August 17, 1916. He has been a member of the Salem Church since March 7, 1906, up to the present with the exception of

a short period (1908-1909) spent in Preston County, West Virginia. He is a good worker.



WILLIAM J. BUCKLEY

William J. Buckley, son of James S. and Ella Buckley, was born June 8, 1887, in Warren County, Missouri. On account of his father's church duties and health, William lived in various places in boyhood, principally in Illinois. In 1907 he began his school work at Bethany Bible School, later at Mount Morris College and finally at Manchester College, securing the A. B. degree in 1917. In 1910, the Sterling Church, Illinois, put him to the ministry, and August 24, 1911, he married Mary Etta Hoover. He has held a number of revivals and is the present pastor of the East Dayton Church.



ROBERT CALVERT

Robert Calvert, the son of Francis Calvert of Bedford County, Virginia, was born September 9, 1794, being older than his two brothers, Mills and John. He was married to Sallie Stretch, February 27, 1816. She, then, was a member of the church. In the spring of 1817, they left Bedford County, and journeyed 160 miles to the Kanawha Salt Works, the father walking and the mother with a babe in her arms on horseback. They stayed there one season. In the fall of 1817, they came on a flat boat down to Manchester, Ohio, and from thence on a wagon to Highland County, living for several years a few miles west and later southwest of Lexington Church. From here they moved to Adams County, Ohio, in 1839, where he had purchased several hundred acres of land thinking to give each of his boys a farm. From this home he made frequent horseback tours among the churches in Ross, Highland and Fayette counties. On one of these trips he

was urgently requested to locate and receive some help. His answer was: "How then would my poor brethren get to hear the Gospel?" On another trip having traveled all day without anything to eat he found a satchel in the road containing much food. He carried it to the nearest house and left it until the owner might call for it. Friends told him it was perhaps providentially there to appease his hunger. He said he thought it was left there to test him when hungry if he would take what did not belong to him. This absolute honesty characterized all his life. He was the father of eleven children. They were John, Mills, Ira, Francis, William, Joseph, Moses, Joel, Jesse, Susanna, and Elizabeth. Joseph and Susanna died in childhood. Ira, Mills, William and Jesse became ministers. Two of the others became deacons.

Robert Calvert first united with the Methodists but in 1821 or 1822, joined the Church of the Brethren, being baptized by Elijah Schofield, and in a short time was elected to the ministry. He was advanced to the eldership and was a leader in the church of his community. His home was in the Brush Creek Valley Church. He died December 19, 1851. His funeral sermon was preached in the summer of 1852 by Sarah Major. His wife died August 2, 1870. Their posterity has ever since been remarkable for its church activity.



MILLS CALVERT

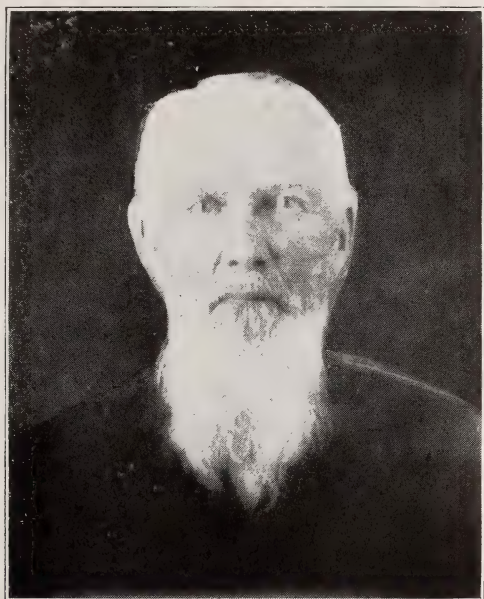
Mills Calvert was born November 8, 1818, in Highland County near Lexington. His father being Robert and his mother Sarah Calvert (nee Stretch). His opportunities to get an education were limited but being in possession of a good mind which he labored to improve he became a man of extensive knowledge. His gift of language was excellent and his power to retain remarkable. He was married to Susanna Garman October 8, 1843. He was baptized with his wife in 1849 and August 17, 1850, was called to the ministry. His labors were mainly in Adams, Highland, Ross and Fayette counties with an occasional visit to others. He baptized 200 members in the church and married 204 couples. He preached the funeral of more than 200

persons besides attending many more. While never an elder, he had the scriptural qualifications, especially having the one specification, "a good report of them without." As a preacher he was able on any topic but on such subjects as Salvation, the Resurrection and the Doctrines of the church he is said to have had few equals. Doctor Leighton of Highland County said in 1876 that Brother Calvert had crowded fifty years of work in twenty-five years time. He had three sons, Joseph, Noah and W. Quinter, all of whom became ministers in the Church of the Brethren. In the fall of 1875, he took sick with Bright's disease and lingered until June 12, 1876, during which time being in the full possession of his faculties, he was visited by many of his friends. To Brother John Garman who was called to the ministry at the same time he was, he said, "I am like the Psalmist, I behold the Lord always before my face."



WILLIAM CALVERT

William Calvert was born near Careytown, Highland County, Ohio, February 4, 1826. He with his twin brother, Joseph, were the fifth and sixth sons of a family of eleven children (nine sons and two daughters) born to Robert and Sallie Calvert (nee Stretch). Four of the sons, Mills, Ira, William and Jesse were ministers. The major part of Williams life was spent in the country of his nativity. Though a man of strong personality, he was of that refinement of thought and manner that readily secured access to all classes of people. He was married August 23, 1854, to Sarah Weaver who for a few months was the inspiration of his life. August 2, 1859, he was married to Louisa Ann Weaver. Six children graced their home, four sons and two daughters. He early acquired a knowledge of the common branches and for years devoted himself to the profession of teaching. In his early manhood he united with the church. His capabilities were recognized by the church in making him a minister. With him preaching the gospel was a service of love. A favorite text of his was II Timothy 2:15. On a Sunday afternoon, June 9, 1907, he peacefully fell asleep in Jesus.



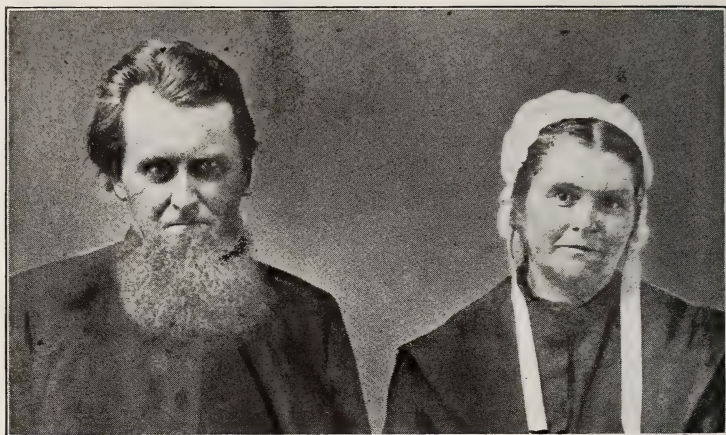
William Calvert.



QUINTER CALVERT

W. Quinter Calvert, born near May Hill, Adams County, Ohio, August 7, 1851, accepted Christ at the age of thirteen. Beginning at the age of nineteen he taught eight terms of school. He was married to Susan E. Couser, January 30, 1873. In 1875 he located in Rice County, Kansas, and returned to Adams County, Ohio, March 10, 1877, and was called to the ministry April 7, 1877. To meet his wide circle of preaching appointments he traveled about two thousand miles annually, mostly on horseback. He had the joy of seeing over 250 persons come to the church under his preaching, ministering at 100 funerals, and officiating at 150 weddings. After having spent twenty-six years in the ministry in Adams County, Ohio, he next

lived in different places in Illinois and California, finally locating September 16, 1913, at La Verne, where he married Mary V. Eber-



Elder Quinter Calvert and wife.

sole, January 30, 1916, his first wife having died February 23, 1912. He served on the standing committee from Southern California in 1911. He is an elder of fine ability and unanswering loyalty.



WILLIAM CASSELL

William, son of Leonard and Maria Cassell, was born on Franklin Street, Baltimore, Maryland, February 3, 1826. He was the last survivor of four brothers and three sisters. His mother died when he was nine years old and at twelve his father bound him out to John Myers who lived on a farm near Westminster. He remained here until eighteen. At that time his health was greatly impaired by dyspepsia and in hope of improvement he started west. After traveling through several states he located with friends near Dayton, Ohio, and for a year worked for Philip Wampler. Much improved in health, he returned to Maryland and worked for a while for Abram Cassell, near Westminster. The next year, in company with William

Wampler, he returned to Ohio in a carriage, a journey of thirteen days. Again he engaged to work for Philip Wampler for \$125 for the year and in that time lost but one day. Later he purchased the first thrashing machine owned in Montgomery County and while engaged in this business formed the acquaintance of Lucinda Coffman. They were married by Elder Peter Nead, August 14, 1851. For nearly fifty-four years they journeyed together, until her death, March 10, 1905. In 1857 they bought a farm of Michael Landis, near Salem. Before marriage he was baptized and in 1858 was called to the ministry by the Salem Church.

In 1863 they moved to Darke County and in 1865 he was ordained in the Ludlow Church. He was strong in advocating the usages and traditions of the past, and in the memorable meeting of August 24, 1881, held in his home church, wherein a protest known as the Miami Resolutions was published, he stood as the leader, and continued to be an able expounder of its teachings. Of the fifteen elders who signed the resolutions none survived him. He died October 7, 1915.



JOHN H. CHRISTIAN

John H. Christian was born December 5, 1850, near Phillipsburg, Ohio. He was the son of David and Mary Christian (nee Brumbaugh). January 22, 1871, he was married to Sarah Jane Waitman, by Elder James Quinter. One child, Mina Belle, sent to bless their home, died April 1, 1911. She was the first wife of Elder H. Z. Smith. In November, 1880, he with his wife united with the Oakland Church, February 20, 1884, the church placed upon his shoulders the Christian ministry; advancing him to the eldership, August 18, 1897, and giving him the highest honor and responsibility when he took charge August 17, 1898. For eighteen years he had the oversight of the Oakland Church. Many sad homes have been comforted by his loving ministry in times of sorrow, he having officiated at 307 funeral services. Often has he responded at the midnight hour, to

the call of the sick and suffering. His genial disposition endeared him to all. Most of his life was spent in the Oakland Church but he



Elder John H. Christian and wife.
Long an elder of the Oakland Church.

died January 16, 1919, in Bradford, Ohio, to which place he had recently moved.



HUGH L. CLOPERT

Hugh L. Clopert was born August 30, 1885. His parents were Herman and Cora A. Clopert. His ancestors were not members of the Church of the Brethren. His conversion occurred in September 1907. He was married February 24, 1907, to Maude E. Bowman. He was elected to the ministry in the Lower Stillwater Church in May 1910. He has worked in the Postal Department of the government in different capacities most of his life. He is a member of the Ft. McKinley Church.

A. DAVID COATE

A. D. Coate was the son of Benjamin and Mary Coate and was born March 10, 1851, on a farm four miles south of Celina, Ohio. Here he grew to manhood. He was married March 10, 1879, and became a member of the church in 1835. He was elected to the ministry and installed with his wife, Harriet, in August, 1887. His home was in the Ash Grove Church. He taught eleven terms of school in his early manhood, eight of which were in his home school district. He moved to Greenville in December 1913 where he now resides.



NORMAN ALVIN CONOVER

N. A. Conover, son of Gilbert and Ida Conover, was born near Dayton, Ohio, September 18, 1891. In 1909 he married Artie M. Sollenberger, of Salem, Ohio. His early education began in the country school. He graduated from the high school in Trotwood, at the age of sixteen. After this he spent one term, preparatory to teaching, which he followed for the next five years. At an early age he showed ability as a student. At the age of seventeen, during a series of lectures given by Elder D. L. Miller, at Trotwood, he accepted Christ. When but twenty years of age, he was called to the ministry. Realizing that there was plenty of ministerial help in the home congregation, he answered the call of the Mission Board of Southern Ohio, taking charge of the mission at Circleville. Here Brother Conover and wife successfully labored for two years, during which time fifty accessions were made to the church. He then decided to go to Bethany Bible School, which he entered in June, 1916, remaining one year, when a call came from the Mission Board of the Middle District of Missouri to take charge of the work in Kansas City. At the time of his death he had charge at that place. During his entire pastorate in Kansas City, he had been taking school work at

the Trolle School. During the epidemic of influenza in this city, he himself was infected. A short time before his death, he called those about his bedside to kneel, and prayed for those with whom he had labored. His body was sent from Kansas City, Missouri, to Trotwood, Ohio, and laid to rest in the Lower Miami cemetery. His loyalty to the church, and concern for the welfare of others, were



N. A. Conover and wife.

characteristic. The following words taken from his diary, on his starting to Kansas City, is almost prophetic in its significance. "On June 20, 1917, we left our parents at the little village of Trotwood, bidding goodbye to them as tears trickled down their cheeks, while we, with our own hearts torn and bleeding, said goodbye, as best we could, and tried to smile. Now I praise the Heavenly Father for the way he has lead us and in no way regret that I have been called to sacrifice for his cause." His death occurred December 15, 1918.



P. N. COOL

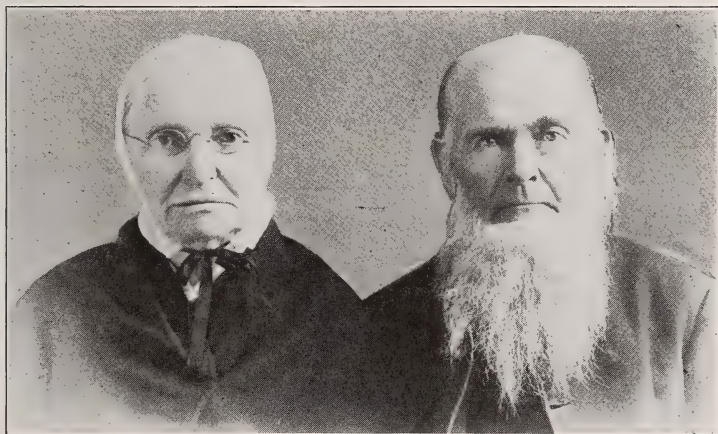
P. N. Cool was born October 27, 1868, at Harrisonburg, Virginia. He was married to Amanda Eliker, December 7, 1895. He was

elected to the ministry in September, 1906, in the Pleasant Valley Church. He has resided in various congregations and at present lives in Bradford, Ohio.



SAMUEL COPPOCK

Samuel Coppock was born in Miami County, Ohio, and spent all of his long life near the place of his birth about two and one-half miles southwest of Tiptecanoe City, Ohio. He was born September 21, 1817, on the farm upon which the Middle District Church now stands. He was of English descent, of a prominent Quaker family,



Elder Samuel Coppock and wife.

and a member of the Friends' church at birth. He was reared under the principles of the simple life as practiced by the Quakers. September 12, 1839, he was married to Delaney Blickenstaff. To them were born six children, all living at this time, viz.: Moses of Emporia, Kansas, Elias of Campbellsville, Kentucky, and Jacob, John, Mary and Elizabeth of their native county—Miami. In the summer of 1856 he and his wife united with the church at Hickory Grove. In

1860 he and his wife were installed into the deacon's office and in 1866 into the ministry.

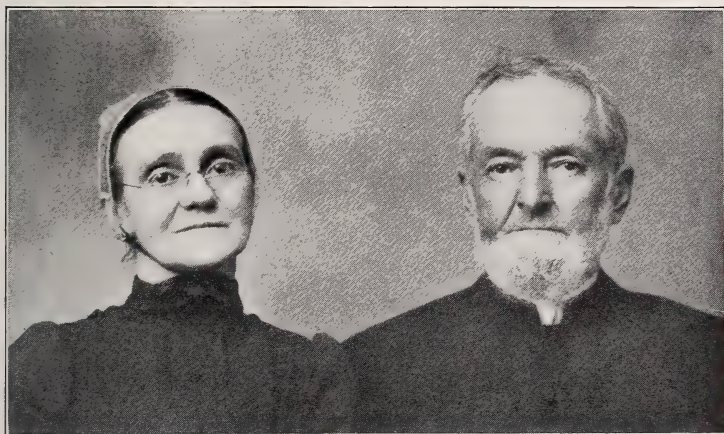
Upon the organization of the Middle District he was one of the charter members and the ranking minister. He now concentrated his energies at this place. Before the erection of their house of worship, their communion meeting was held at his home, followed by a council meeting there, which set on foot the building of their church house. In 1884 he was ordained to the full ministry. His manner of preaching was that of exhortation. He was kind and sociable, always approachable, and frequently called upon to arbitrate differences. As a ripe sheaf he was transplanted to the great beyond, March 20, 1901. His wife departed February 19, 1904. Their names and virtues are perpetuated in the ministry of the church through his son, Elder Jacob Coppock, and grandsons, Elders Claude V. Coppock and J. Howard Eidemiller.



JACOB COPPOCK

Jacob Coppock, son of Samuel and Delaney Coppock, was born August 8, 1844, near Tiptecanoe City, Ohio, and has always lived near the place of his birth. His education was limited, but early in life he became an inveterate reader, which inclination has dominated him throughout his life, until he has become one of the best informed men of the church. When twelve years old, his mother told him that she and father were going to join the church. He, remembering an old Methodist lady in the vicinity who would not let her boys play on Sunday, and apprehending similar home conditions, vigorously objected. On being assured of fair treatment, he consented. In 1864, at the age of twenty he, with Henry Gump and Benjamin Studebaker, was baptized by G. W. Studebaker, the first single men to be received into the Hickory Grove Church. January 16, 1868 he married Susan Studebaker, daughter of S. S. and Nancy Studebaker. To this union were born six children, three of whom are living: Mrs. H. B. Landis of Winnsboro, Louisiana, Mrs. Deda Senseman of Tiptecanoe City, Ohio, and Mrs. G. K. Walker of Pottstown, Pennsylvania. In

1879 Brother Coppock was called to the deacon's office. In October 1881, he was called, almost unanimously, to the ministry. Being now nearly thirty-eight years old, he felt the need of preparation and applied himself to the work with characteristic energy. In 1897, Brother Coppock held his first series of meetings. He was successful as an evangelist but after his ordination in 1899 a higher service was demanded of him in the care of several churches. He filled a unique place in the history of the Covington Church, over which he presided for seven years. He also presided over West Dayton two years, East Dayton five years, Loramie four years, Middle District three



Elder Jacob Coppock and wife.

years and his home church since 1905. Brother Coppock was a warm advocate of the Brethren Home and served on the Board of Trustees in the building of the Home. He served six years on the Board of Trustees of Manchester College, and two years as chairman of the Board. Brother Coppock was one who aided in starting our Sunday-school Teacher's Institute. This grew out of his work on the Board of Education, and in attending Teacher's Institutes the thought came to him, why not have a Sunday-school Teacher's Institute, and from this introduction has grown the great meetings we have been having since 1902. He served continuously on the committee on program up to December 28, 1917. His rare personality has

endeared him to all with whom he has labored, especially the young whose confidence he holds in a marked degree.



C. V. COPPOCK

Claude V. Coppock is a son of John and Mary Coppock. He was born November 25, 1885. His conversion occurred January 10, 1908, in the Middle District Church. He was married to Lelah Ethel Oaks December 7, 1907. He was elected to the ministry in the Middle District Church January 22, 1910, and was ordained elder here September 13, 1917. In conjunction with J. P. Miller, he had the oversight of the Middle District Church a few years. Though Elder Coppock is one of our younger elders, he at present has charge of the Stonelick Church, the oldest church in Southern Ohio.



F. P. CORDIER

F. P. Cordier was the son of John A. and Hannah Cordier and was born July 16, 1855, near Celina, Ohio. He was married September 7, 1878, to Mary Coate, having become a member of the church in Mercer County the year previous. His church activity has been mostly confined to the Ash Grove and North Star churches where he has labored in the ministry since 1881 in these outposts of the District.



J. A. R. COUSER

J. A. R. Couser, son of Thomas and Rachael Couser (nee Burns), was born October 6, 1861 in May Hill, Adams County, Ohio. At

the age of fourteen, he first led the song service in May Hill congregation, and about two years later united with the Lord's workers at that place who then assembled in the old May Hill school house (not standing) under the preaching of W. Q. Calvert then conducting his first series of meetings. Brother Couser attributes much of his love for music to being a distant relative of the Scotch poet, Robert Burns. When seventeen, he taught his first term of music, and has been teaching a part of the time ever since. In 1884, he was elected deacon, and to the ministry in 1898. While he does his bit in the minstry, he greatly prefers the musical work. In 1912 he moved to the Miami Valley. He was first married to Phoebe Post, from which union were born eight children. Following her death, he married Elizabeth McKeever. He now lives near Beavertown but has his membership in the East Dayton church.



EARNEST FRIEND COUSER

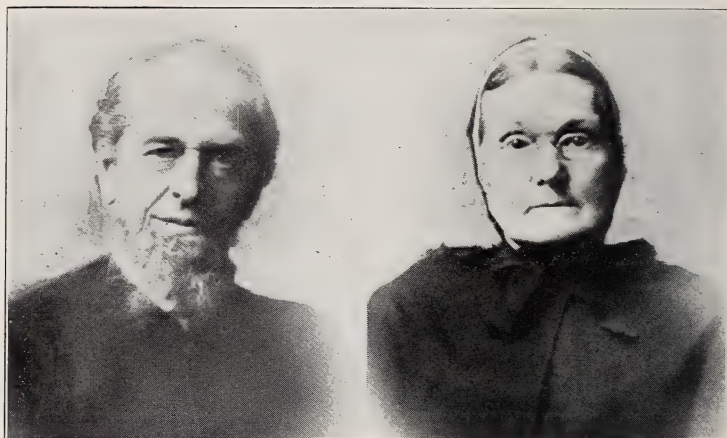
E. Friend Couser was born in Adams County, Ohio, September 4, 1899, being the son of Elder J. A. R. Couser and Phoebe A. Couser. His conversion occurred during a revival held by Elder J. O. Garst in the Marble Furnace Church in December, 1911. He completed a high school course, the last year of which was taken at Manchester College. Here he became a member of the Volunteer Mission Band and manifested a desire for grater Christian usefulness, hence was installed into the ministry at East Dayton Church December 21, 1918. He is especially gifted in song.



AARON COY

Aaron Coy was born in Greene County, Ohio, December 19, 1846. His parents were Nicholas and Charlotte Coy (nee Shoup). He was married to Diana Funderburg February 23, 1871. One year later

he united with the church and began his long church activity which has continued unceasingly to the present. Throughout all the various trials of the Beaver Creek Church he has been a staunch pillar in its support. He was elected a deacon in 1877, a minister in 1882, and



Elder Aaron Coy and wife.

ordained to the eldership in 1892. He has had charge of the Beaver Creek Church for many years. His wife died some years ago, since which time he continues to reside on the old homestead with one of his sons. He is a man of means and is universally regarded as a good counselor.



DANIEL CRIPE

Daniel Cripe was born in Pennsylvania April 6, 1772. They lived a short time in Maryland, Kentucky, then in Ohio. He became a minister with three of his brothers as deacons, viz.: John, Joseph and Samuel. They were charter members of the Lower Miami Church when organized and also of the Wolf Creek division in 1811. Daniel Cripe was the Presiding Elder of this church until 1828 when he moved to northern Indiana, where he soon built the

first home just south of where the town of Goshen now stands, helped to make the first plow, plowed the first furrow, preached the first sermon, and organized the first church in Northern Indiana in 1830. He was a member of standing committee of the Special Annual Meeting of 1848. He was a man of medium height, broad shouldered and well muscled. Being of a kindly disposition he made many friends. He died in 1859 aged 87 years 7 months and 4 days.



JACOB CRIST, Sr.

Jacob Crist, Sr., was born in Augusta County, Virginia, January 16, 1801. He was an orphan boy and had his home among the Brubakers. About the age of eighteen he came to Clark County, Ohio. When about twenty-one years of age he married Magdalene Frantz, sister of Nicholas Frantz. He lived near North Hampton for a number of years. Here his wife died. He then married Catherine Ohmert March 30, 1826. About this time he was elected to the deacon's office. He purchased a farm in Logan County, October 23, 1829. While living there he was called to the ministry. He sold his farm May 1, 1840, and bought the old Crist homestead one-half mile west of North Hampton, to which place he moved the same year. He was ordained in 1847. In public speaking he used the English language, and was an able speaker and Bible student. He died January 31, 1849, aged 48 years and 15 days. The church and community felt keenly the loss.



JACOB CRIST, Jr.

Jacob Crist, Jr., son of Elder Jacob and Magdalene Crist (nee Frantz), was born near North Hampton, Ohio, August 16, 1824. He united with the church at the age of nineteen. Was married to Elizabeth, daughter of Elder John and Anna Mary Frantz (nee

Ohmert) September 25, 1849. In the spring of 1851 he was elected to the deacon's office and six months later to the ministry. At the time of the division he chose to labor with the Old Order Brethren. He died July 9, 1882. Brother Crist, while not an eloquent speaker, possessed the more excellent qualities of a safe counsellor and a blameless life.



A. G. CROSSWHITE

A. G. Crosswhite, son of Jesse and Lavina Crosswhite, was born December 28, 1857, in Washington County, Tennessee. His father was a minister of ability. A. G.'s early history centers in Tennessee. At the Friends Normal at Maryville, he completed his education. At Limestone he was converted in 1877. At Oakland Church he was put to the ministry in 1879. At Embreeville he married Addie Treadway June 8, 1881. His connection with Southern Ohio, came in 1887, when he spent the following ten years in the Upper Twin Church. During that period he also held many revival meetings throughout the District. Since that time he has been pastor of the churches at Bachelor Run and Flora, Indiana, (1897-1913), at Roaring Spring, Pennsylvania, (1913-1918), and is now at Rocky Ford, Colorado. He has been an elder since 1899, of fine ability, serving twice as writing clerk at the Annual Meeting, and six times as editor of the Conference Daily.



DEVALT CROWELL

Devalt Crowell, son of Samuel and Elizabeth Crowell, was born October 22, 1836. He was the third of a family of thirteen children. He was reared on a farm and had a limited common school education. He was united in marriage with Catherine Zerbe, June 19,

1862. This union was blessed with three sons and three daughters. Soon after his marriage, he and his companion were baptized and became faithful workers in the Harris Creek Church. Here he first served the church in the capacity of a deacon, and later in the 70's was advanced to the ministry. He continued to be a member of the Harris Creek Church until the end of his life. His wife died in 1911. On January 20, 1909, he was stricken with paralysis, from which he never fully recovered. April 14, 1916, he departed to be with the Lord.



CHARLES E. CULP

Charles E. Culp, son of Samuel and Mary Culp, was born December 7, 1863. He was early converted to Christ. On May 31, 1889 was married to Lottie Gilbert at Mount Morris, Illinois, by Elder D. L. Miller. He was elected to the ministry in 1892 at Pittsburg, Ohio. He was the first superintendent of the Ludlow Sunday school. He was a man of education, holding the A. M. degree. He resided in various places, taught some in the Mount Morris College, lived in White County, Indiana, Darke County, and Montgomery County, Ohio. He finally located in Dayton, and was for a short time the pastor of the West Dayton Church. He died May 24, 1906.



ISAIAH CUSTER

Isaiah Custer was born in Fayette County, near Uniontown, Pennsylvania in 1815. Near the age of thirty he was called to the ministry in his native state. In 1856 he emigrated to Ohio, locating in Adams County south of the Brush Creek congregation, near Peebles. Here he lived all his life. He was joined in matrimony to Mary Watson. To this union were born six sons, one of whom is now the oldest deacon in the Marble Furnace Church. He traveled much on

horseback among the southern churches, going wherever called without expecting any remuneration. But in all the Lord prospered him to such an extent that when the Marble Furnace Church house was built, he was the principal donor, and did much of the manual work as well. Again before his death he bequeathed the sum of \$1,000 to be used for the spread of the Gospel in Adams County, the interest only being used. This is now known as the Custer Fund and is a



Isaiah Custer.

An early minister in Adams County.

perpetual monument to his generosity. He is said to have been energetic in his delivery, decided in his convictions and especially apt in quotations of scripture. He often contributed to the Gospel Visitor. A hard worker all his life, he was a mechanic, a stone mason, owned a threshing machine, run a farm, and yet above all gave his time unstinted to the church. He died in 1890. His body lies in the Marble Furnace cemetery.

FRANK C. CUSTER

Frank C. Custer was born December 16, 1864. His parents were Jonathan and Elizabeth Custer. He was converted June 24, 1883 and was the first applicant for baptism that Elder Quinter Calvert had. He was married July 22, 1894, to Pearl R. Storer. He was elected to the ministry in the May Hill Church December 8, 1898, and advanced August 24, 1910, at Hollowtown Church with which congregation he now resides.



JOHN DARST

John Darst, the first elder of Lost Creek Church was born on Blackwater, Franklin County, Virginia. January 1, 1790. When he was one year old his father, a respected farmer, died. His mother, Mary Darst, a woman of excellent social attainments, was the oldest daughter



Elder John Darst.

He was a grandson of Elder Jacob Miller.

of Elder Jacob Miller, who moved from Franklin County, Virginia, to Montgomery County, Ohio, in 1800 and was the first minister to live west of the Miami river. John was the youngest of four sons. Abram Darst of Main St., Dayton, Ohio, Jacob Darst formerly of Beaver Creek, Green County, Ohio, and Isaac Darst of West Charleston, Ohio, were his three elder brothers. He lived with his mother until he was twenty-three years old. In the year 1813 he came to Dayton, Ohio, and married Rachael Williams, April 26, 1815, a worthy young lady who had just come from Franklin County, Virginia. He then purchased a farm on the Troy road, eleven miles north of Dayton. Two years later he sold this farm to his brother, Isaac, and entered the farm in the fall of 1817, on which he died. On the 8th of January, 1818, he moved on this farm in the wild woods of Lost Creek and labored long and hard until he had enough land cleared to support his family.

His early religious inclination was such that the first money he ever accumulated, fifty cents, was spent for a Testament and with the second money he saved, seven dollars and fifty cents, he bought a Bible. On October 21, 1830, his first wife, Rachel, died. She was mother of eleven children, two of whom were twins two weeks old. May 13th, 1832 he married Anna Harshbarger. She died May 2, 1833, leaving a son three months old. May 8, 1834, he married Mary Strasburg with whom he lived until his death. He first united with the Lost Creek Baptist Church 1821. Desiring to come closer to the teachings of the New Testament, he with his wife Rachael were baptized into the Church of the Brethren in May, 1824. Shortly afterward, he was chosen deacon, and in 1827 was elected to the ministry, and some years later was ordained. The last ten years of his life he was partially blind and could not see to read. He was the Presiding Elder of Lost Creek Church from the organization until 1868. The keynote of his life was love. He died June 24, 1875. Funeral services were conducted by H. D. Davy and Isaac Studebaker, using II Tim. 4:7, 8. The evening before he passed away, the last service around the family altar was very solemn. He spoke at some length from these words, "Be ye also ready" and after a fervent prayer retired for the night. At about three o'clock he complained of a pain in the region of the heart and at four o'clock his spirit took its flight. His work was done.

ROSS C. DAVIDSON

Ross C. Davidson was born June 2, 1868, about one mile north of the Hollowtown church house. He received a good education in the common schools of his county, being an apt scholar. December 24, 1889, he was married to Drusilla Gomia, a daughter of Joseph and Catherine Gomia. To this union was born one son. Brother David-



Elder R. C. Davidson.

The church house at Hollowtown where he has preached so long was destroyed by fire about midnight, July 4, 1920.

son came into the church in 1900 under the tutorship of Quinter Calvert. He was elected to the ministry January 20, 1906. He was ordained in July 1911. He has been doing most of the preaching that has been done in his locality in the last decade. Since regular services have been discontinued in the White Oak Church he pays occasional visits to the churches in Adams County.

**HENRY DORSEY DAVY**

H. D. Davy was born May 4, 1811, in Tuscarawas County, Ohio. His father was John Davy whose ancestors came from Wales, his

mother was a Dorsey of Maryland lineage. He married Elizabeth Leatherman, May 31, 1832, a daughter of Elder John Leatherman. He was the father of fourteen children. His second wife was Catherine Bosteter. He joined the church in 1838, was called to the ministry in the Owl Creek Church, Knox County, in 1845. Delaware County was his home when first married. He moved to Southern Ohio late in 1868 and died in Miami County, September 7, 1895.

He first served as Moderator of the conference in 1865 at An-tietam, Pennsylvania, and served consecutively until 1876, next to Elder George Hoke's the longest term of any other brother. He was the most dignified and efficient chairman that ever swayed a scepter over an Annual Conference. Being of a pleasant countenance, he could order a brother to take his seat, or inform him he was out of order without any danger of offense. He was a natural diplomat and peacemaker.

In his home community Elder Davy was regarded as a man of keen perception, honest convictions and unflagging industry. He was strictly a self-made man having had but three months schooling. Elder Davy joined the Old Orders and was Moderator of a number of their Annual Meetings.



J. F. DEATON

J. F. Deaton, son of Asberry and Annie Deaton, was born in Roanoke County, Virginia, September 25, 1856. He was converted in 1877. He was married November 15, the same year. His wife, Mary Eller, has been very helpful to him. They have reared an interesting family, one son, William, and a son-in-law, Robert Dillon, being ministers.

He lived in Peters Creek Church, Roanoke County, Virginia, where he was elected to the ministry in 1893. He was ordained in 1906. He came to Ohio in 1902 and lived one year in Lower Twin and since in Upper Twin, of which he had charge several years. Elder Deaton is a good worker in his home church.

WILLIAM DEATON

William Deaton, son of Elder J. F. and Mary C. Deaton, was born in Roanoke County, Virginia, August 15, 1893. He was converted in the Upper Twin Church in December, 1904. He was married to Elizabeth Foutz December 14, 1916, and elected to the ministry in Upper Twin Church December 7, 1916. His education consists of some work taken in Manchester College and Bethany Bible School after completing the common school. He is active in Sunday school and church work.



ABRAHAM DETRICK

Abraham Detrick was born in Rockingham County, Virginia, July 7, 1814, and moved to Hampshire County, West Virginia about 1845. About 1853 he was elected to the ministry in what was then known as the Beaver Run Church. He emigrated to Ohio in 1858 and became a member of Salem Church. Here he was ordained February 17, 1881. After twenty-three years of service in this church, he moved to Darke County, then to Auglaize County and finally to Allen County and served Sugar Creek Church till he died, November 21, 1891. His remains rest in Sugar Creek cemetery.

Before leaving Virginia, unfortunate circumstances brought him to financial failure. Thinking the west offered better opportunities, they loaded their household effects on a one-horse wagon and started toward the setting sun. When their cash failed to pay traveling expenses, they stopped and worked until their supply enabled them to continue the journey. On reaching Ohio, his ability as a minister led the brethren to assist him to good farms as a tenant. As he had promised to pay his old debts in Virginia, he remitted money for this purpose, often to the stinting of his own family. On final settlement it was found that he had overpaid and his creditors refused to

refund. The matter came up in the church council but he was refused permission to compel restitution by law. He quietly submitted. He preached many funerals and solemnized many marriages. He always took a keen interest in all church matters and questions of the day and was a man of strong and firm convictions. His son, John, married Catherine, oldest daughter of Elder John Smith, and is now a deacon in the Salem Church.



ROBERT DILLON

Robert Dillon was the son of John and Sarah Dillon (nee Plyborn), born March 2, 1876, in Franklin County, Virginia. He was married December 18, 1902, at Roanoke, to Virginia Deaton. He lived in Virginia until the age of twenty-four then came to Ohio being a member five years of the Bear Creek Church then moved to the Upper Twin Church where he was elected to the ministry, September 2, 1908, and still resides there. He was a while in Bethany Bible School.



ARTHUR DODGE

Arthur Dodge was born December 3, 1892, at Columbus Grove, Ohio. His parents were Leonard C. and Elmina Dodge. He was graduated in the academic course in Manchester College in 1915. He was married to Gertrude Netzley, December 24, 1916, and put to the ministry in the Union City Church, September 26, 1919. He has lived at Lima, Marion, Bucyrus and now Union City.



MATTIE CUNNINGHAM DOLBY (Colored)

Sister "Mattie," as she is known, enjoys the distinction of being the only colored woman preacher of the Church of the Brethren, in

Southern Ohio, or for that matter the only woman preacher since the days of Sarah Major. She was born at Cottage Grove, Indiana, October 28, 1878. Her father came from Kentucky. Her mother, Ohio born and reared, joined the Brethren Church at Cottage Grove. When Mattie was six years old, her parents moved to Howard County, Indiana, where her father became a member of the



Mattie Cunningham Dolby.

Our only (colored) woman preacher.

Howard Church. This was a Quaker Settlement with good schools and as Mattie had eleven brothers and sisters, the Cunningham family won the distinction of having more high school graduates than any other family in the county. She graduated from the New London high school in 1899, and spent three years at Manchester College. She had been baptized by Peter Houk, when sixteen. As her mother's grandparents had been missionaries to Africa under the

auspices of the United Brethren Church, she felt a similar longing for her people of the south. The General Mission Board sent her with Elder James May to Palestine, Arkansas, to work among the colored folk. A church was organized, but Elder May soon left, and as she was young, being called "the child," the work did not prosper much and after three years, she returned to Ohio with shattered health. Here she did some work among the colored churches and in August 1907 was united in marriage to Newton Dolby. They were soon put to the deaconship. Her husband was born in Pike County, December 3, 1870, but when he was twelve, his parents, Wiley and Margaret Dolby, moved to Jeffersonville.

A few years later Landon West held some meetings here, and Wiley Dolby who was a Baptist preacher united with the church and at once became a Brethren minister. About eight were baptized in Jeffersonville, but no church was ever organized. Newton and his wife, Mattie, moved to Wilberforce, Ohio, where the calls for talks and lectures she received, attracted the attention of some of the elders of the District, and she was installed into the ministry at Frankfort, Ohio, by Jonas Horning and Sylvan Bookwalter, December 30, 1911. They have lived in several places since, but are now at Urbana, Ohio, where there is no Brethren church. Responsibilities of home and family, mitigate against church work, which is to be deplored, considering her fine attainments and unselfish devotion.



DAVID S. DREDGE

David S. Dredge was born October 20, 1860 near Springfield, Ohio. At the age of four years his parents, John and Francis Dredge, moved to Illinois, remaining there eleven months when they returned to Ohio. The father was a miller by trade. In 1872 he purchased a farm near North Hampton and four years later he met with an accident which proved fatal. This left David S. at the age of sixteen, a younger brother, Ira W. aged twelve and three sisters that were older to support their widowed mother. He was united in marriage December 4, 1884 to Sarah J. Heck. He united with

the church at Donnel's Creek January 1, 1895. He was elected to the ministry June 28, 1900, ordained July 29, 1911. In 1914 he sold his farm and moved to New Carlisle. He is the father of six children



Elder David S. Dredge and wife.

all living except one, and members of the church. His life was saddened March 12, 1918, by the death of his wife. He has been the Presiding Elder of New Carlisle Church since 1915. Elder Dredge is a fine courteous brother, sympathetic, with great social qualities.



JACOB EBERSOLE

Jacob Ebersole was born in Virginia January 11, 1782, and married to Salome Keller June 14, 1802. He came to Ohio in 1807 or 1808 and shortly afterward settled on what is now known as the John Ebersole homestead. Here he reared his family of four sons

and four daughters, one daughter having died in Virginia. He taught school and was considered then as having some education. In 1830 he was called to the ministry. Being equally fluent in English and German he was especially fitted for a public speaker, at that time. He was ordained in 1844, to relieve Elder Christian Frantz of the cares of the church, which were too great for one of his age. He died September 5, 1850.



HENRY EBY

Henry Eby, son of Adam and Elizabeth Eby, was born in Montgomery County, Ohio, April 27, 1853. He married Laura Pfoutz in November, 1876, and they had several children, three of whom lived, Ada, becoming the wife of Earl Neff, a minister, and Mary, the wife of Elder Herbert Richards. A son, Perry, follows his father's earlier calling of farming. Sister Eby died in 1907, and in 1909, Henry married Sarah Filbrun (nee Garber). She was a daughter of Elder Jacob Garber and is the mother of Elder Parker Filbrun. Elder Eby is a strong and deliberate man, and with his wife exerts a good influence in the Bear Creek Church. He was elected to the ministry by the Price's Creek Church.



JOSIAH EBY

Josiah Eby was born in Montgomery County, Ohio, December 2, 1849. His parents were Daniel and Anna Eby (nee Miller). He became a member of the church in 1881. He was united in marriage with Emma Landis December 29, 1883. He was elected to the ministry in September, 1889, ordained in 1898, taught school nineteen years, most of which was prior to his ministerial call, afterwards confining himself to farming and the ministry. His home was filled

with a spiritual atmosphere in which grew up his daughter Anna, who in 1912 went as a missionary to India. Brother Eby's health fail-



Elder Josiah Eby, wife and daughter, Anna.

This picture represents Anna in her early girlhood.

ing, he moved to Trotwood. His life at all times, has manifested a spirit of courtesy, and kindness.



ANNA EBY

Elder Josiah and Emma Eby (nee Landis), were the parents of twin children September 16, 1886. The boy, Robert, died, but Anna remained all through the happy years of childhood to cheer the home and an aged grandmother. She assiduously applied herself to her books and the work of the Sunday school, and early professed Christ, being baptized September 3, 1899. She was graduated from the Dayton High School in 1904, then spent one year in Manchester College and, then, returning taught the home school three years. In 1908, she entered Bethany Bible School and completed the Bible Teacher's and Mission Training courses in 1912. She had partly

planned to go to China, but when the board called her to go to India, she responded with a smile. Further details of her work may be found in the article, "The Foreign Mission Work."



FRANK EBY

Frank Eby was born near Auburn, Illinois, April 16, 1879. His parents were Noah J. Eby and Elizabeth Eby (nee Vaniman). He was united in marriage with Effie E. Landis, September 23, 1903. He was elected to the ministry by the Trotwood Church, September 24, 1919. He is an earnest brother wherever placed.



Elder J. Howard Eidemiller and wife.

J. HOWARD EIDEMILLER

J. Howard Eidemiller, son of Martin P. and Elizabeth Eidemiller (nee Coppock), was born near Tippecanoe City, Ohio, December 5, 1881. He was united in marriage with Nora A., daughter of Isaac F. and Mary E. Studebaker (nee Snell), February 11, 1903. He was converted at West Charleston, March 20, 1904, and the same day baptized by Jacob Coppock. He was called to the ministry by the Hickory Grove Church December 21, 1907. In the spring of 1910 he moved within the bounds of the Donnel's Creek Church. At the organization of the New Carlisle Church, he was included in her membership.

He was ordained February 20, 1915. Up to this time his education consisted of his common school work, two years in high school, one year in the Kansas State Normal with three years experience in teaching. Now he moved to Chicago where he improved the year, 1915-16, in the Bethany Bible School. The New Carlisle organization and the enlarging of the church edifice had the benefits of his promulgation. Here is now the field of his earnest activity.



JOHN EIKENBERRY

To Jacob and Mary Eikenberry living near Pitsburg, Darke County, Ohio, was born November 3, 1880, a son, John, the youngest of a family of ten. John made good use of the country school, and spent the winter of 1899 and 1900 in manchester College. In 1906 he with his wife entered Bethany Bible School, and continued there two years.

At the age of seventeen, he confessed Christ. Three years he served as District Sunday-school secretary of Southern Ohio and in 1919 was placed on the committee of the Sunday-school Institute. Brother Eikenberry has always been interested in the music of the Sunday school and church and often served as leader of the singing

at District gatherings. He was married, November 26, 1903, to Kathryn Mummert. To them have been born two children. December 2, 1905, the Harris Creek Church called him to the ministry and July 29, 1916, he was ordained. He labored in this church until November 1, 1916, when he took up the pastorate of the church at Middletown where he resided until the spring of 1919, when he moved to Oakland, and lately to the Harris Creek Church. Brother Eikenberry is unassuming, and thoughtful in regard to others.



ABRAHAM ERBAUGH

Abraham Erbaugh was born in Virginia in 1799. His wife was Susan Coffman, of the same state. His grandfather of same name came from Germany to Pennsylvania, about 1750. From him probably all the Erbaughs in America have descended. Abraham with his father, Jacob, came to Ohio, into the Wolf Creek Church in 1834 and was elected to the ministry about 1836 and ordained some years later. He became Presiding Elder in 1855, holding the office until his death October 26, 1871. He and Elder Daniel Miller averted a division in 1869. His descendants have been influential in the church. His son, George, Erbaugh, two grandsons, Noah Erbaugh and Ivan Erbaugh, and two great grandsons, Clarence G. Erbaugh and D. R. Murray are ministers.



GEORGE ERBAUGH

George Erbaugh was born in Montgomery County, Ohio, March 20, 1841. He was a son of Elder Abraham and Susan Erbaugh. He was married to Mary Ann Hay, September 27, 1863. Twelve children were born to them. He was elected to the ministry in the Wolf Creek Church in 1882 and ordained August 29, 1901. His son, Ivan, is also a minister. Elder Erbaugh has lived a long life of usefulness in the same locality.



Elder George Erbaugh and wife.



IVAN L. ERBAUGH

Ivan L. Erbaugh, son of Elder George and Mary Erbaugh, was born in Montgomery County, Ohio, May 21, 1880. He was converted September, 1896, and elected to the ministry in the Bear Creek Church September 26, 1916. He had previously lived in the West Dayton Church where he was elected a deacon in 1908. He spent a number of years in the postal service of the government but resigned to attend Bethany Bible School where he now is. His wife is Della Shank whom he married April 5, 1903. He is a willing worker.



NOAH W. ERBAUGH

Noah W. Erbaugh was born near New Lebanon, Ohio, February 14, 1861. His parents were Abraham P. and Sarah Erbaugh. He

was converted in January, 1881 and was married to Laura Bowman, September 2, 1883. He was elected deacon, August 3, 1897, to the ministry November 5, 1907, and ordained elder, June 2, 1914. He lived with the Wolf Creek congregation till March 2, 1886, then Lower Twin (Sugar Hill) till September, 1918, when he moved to the Poplar Grove congregation. He served this church as Presiding Elder one year, but in December, 1919, moved into the Eversole territory. Elder Erbaugh is a very exemplary and consecrated brother.



S. A. ERBAUGH

S. A. Erbaugh, son of Abraham and Sarah Erbaugh, was born June 12, 1857, and died June 21, 1917. September 18, 1881, he was united in marriage to Barbara Ann Bookwalter. This union was blessed with one daughter and five sons, one of whom, Clarence G., is a minister. Brother Erbaugh was an active member of the official family of the Bear Creek Church. As a deacon he was heroic in denouncing sin, but was tender and patient in dealing with the delicate work of saving offending members. He was true to his convictions of right and faithfully defended them. He served on the District Mission Board ten years.



CLARENCE G. ERBAUGH

Clarence G. Erbaugh is the son of Samuel A. and Barbara Erbaugh. He was born near Liberty, Ohio, November 21, 1882, and became a member of the church in October, 1898. He was married to Clara Horning, daughter of Elder Samuel Horning, September 18, 1907. Having served faithfully in the different capacities of Sunday-school work, he was elected to the ministry in the Eversole church May 3, 1917. His education consists of a full common school course and some work done in high school and Manchester College. He is

now attending Bethany Bible School. He has fine natural qualifications for his life work.



JOHN W. FIDLER

John W. Fidler, son of Joseph and Lydia Fidler, was born near Phillipsburg Ohio; April 28, 1875. He was brought up on a farm and attended the country school. He was converted October 19,



Elder John W. Fidler and wife.

He is the chairman of the District Mission Board.

1894, elected to the ministry by the Salem Church, November 17, 1898. He was married to Olive M. Mishler, April 29, 1896. They have two children. He moved into the Wolf Creek Church territory and later was ordained there in 1907. He became the pastor of the East Dayton Church in 1908. After four years there, he moved to

Brookville, where the same year he was chosen as its presiding officer. The last few years he has also been retained as its pastor. He has preached many funerals, officiated at many weddings and is a successful evangelist. He has been clerk a number of times at District Meeting, and Moderator of same in 1919. He has served four times on the standing committee, and is the present chairman of the District Mission Board. He is also the present elder of Cincinnati, Constance and East Dayton churches. Elder Fidler is eloquent in his discourses and energetic in his calling.



DAVID S. FILBRUN

David S. Filbrun was born near New Carlisle, Ohio, January 18, 1852. His father, John Filbrun, served as deacon in the church for many years. David was the fourth child in a family of four sons and five daughters. He began to teach in the public schools at the age of eighteen, and taught for twenty-four consecutive years, giving two years, however, to township supervision. When a young man, he did not have the privilege of acquiring a high school preparation, but soon won the distinction of being an unexcelled teacher. On December 12, 1872, he was united in marriage to Sarah Ellen Karns, and to them were born one son and four daughters. All are living, but one daughter who died in infancy.

They are Mrs. J. E. Coy and Mrs. E. C. Funderburg of Tippencanoe City, Ohio, Mrs. O. V. Sellers of Wenatchee, Washington and I. J. Filbrun of New Carlisle, Ohio. When twenty-three years of age, he confessed Christ in the Hickory Grove Church, Joseph Arnold administering baptism. In 1879 he was here called to the deacon's office, and served until June 10, 1883, when he was elected to the ministry. He preached his first sermon October 20 in the West Charleston house, using I Cor. 3:11. October 25, 1900, he was ordained to the bishopric. As a minister his services were much sought. Having officiated at about 600 funerals and 500 marriages. He was also active in evangelistic work. He longed for the time when he might devote his time exclusively to the Master's cause, and when

the call came in the autumn of 1900 he went to establish a mission near Brigham City, Utah, sixty miles north of Salt Lake City, under the direction of the General Mission Board. He spent two years, but the time and place being inopportune, he returned to Ohio. From 1906 to 1908 he was pastor of the First Church of the Brethren in Chicago. The four years following, he served the West Dayton Church. He later took up the work at Circleville, and remained for

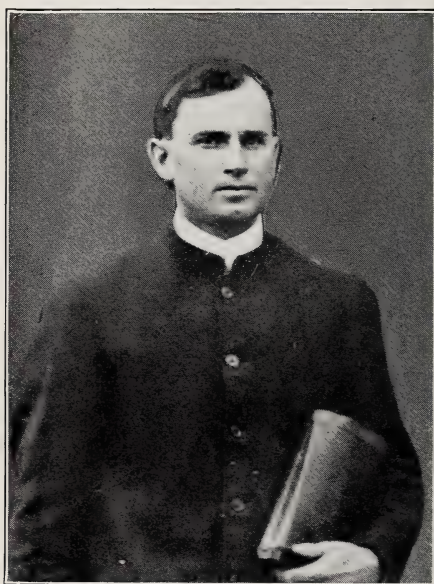


Elder David S. Filbrun and wife.

A man who was quite active in evangelistic and missionary work during his lifetime.

two years. He served from 1890 to 1894 as a member of the Book and Tract work, and from 1895 to 1905 on the tract examining committee. He served three times on the standing committee. One of the traits of character which he so abundantly possessed was his large social qualities. His kind disposition and right living were so marked that to know him was to love him. In November 1914 he located in New Carlisle, very soon became afflicted with heart trouble and hardening of the arteries, suffering for nearly two years. Sunday morning June 11, 1916, he was suddenly stricken and at 6:30 P. M.

it pleased the Allwise Father to call him home. Funeral services were conducted by Elders D. M. Garver and Jacob Coppock. Text, I Thes. 4:14, selected by himself. His body was laid to rest in the New Carlisle cemetery.



Elder Parker M. Filbrun.

PARKER M. FILBRUN

Parker M. Filbrun was born in Montgomery County, Ohio, March 1, 1880. His parents were Daniel W. and Sarah J. Filbrun. His conversion occurred August 22, 1905. He was married to Maudie W. Garber December 2, 1903. He was elected to the ministry in the summer of 1909 in the Bear Creek Church and was ordained to the eldership in the same church September 26, 1916. He has always been interested in Sunday-school work and other church duties. He

is recognized as a stable, consecrated brother with a talent that fits him for almost any task.



P. B. FITZWATER

P. B. Fitzwater was born in Hardy County, West Virginia, September 8, 1871. His education was secured largely at the Xenia Theological Seminary and Princeton University. He was put to the ministry at Sheldon, Iowa. He was married to Addie F. Kaylor, July 27, 1898. His connection with Southern Ohio came through his three years and a half of service at the Sidney Mission. Later he became the Dean of the Bible Department at Manchester College, and in 1913, a member of the faculty of the Moody Bible Institute.



Elder J. C. Flora and wife.
Pastor of the West Charleston Church.

J. C. FLORA

J. C. Flora, son of B. F. and Elizabeth Flora was born in Franklin Township, Virginia, January 8, 1879. Three of his brothers are ministers. He acquired his education in Daleville and Juniata Colleges, graduating from the latter institution with the A. B. degree in 1908.

He taught three years in Daleville College and five in Blue Ridge College. He was elected to the ministry at Juniata College in May, 1908. He was pastor of the church at Hagerstown, Maryland, one year, Johnstown, Pennsylvania, two years and since May, 1919, at West Charleston, Ohio. June 14, 1911, Elizabeth M., daughter of Elder D. M. Garver, became the wife of Brother Flora.



EMANUEL FLORY

In the latter half of the century preceding 1800 Abraham Flory lived near Meyersdale, Somerset County, Pennsylvania. Of his family, Joseph, Henry and Emanuel emigrated to Ohio in 1805; they were likely members of the first organization in the Miami Valley.

They located on government lands near each other, southwest of the present village of Trotwood but which was then an unbroken wilderness. Joseph, the ancestor of the Florys, a member of Salem Church located on what is now known as the Elder Jacob Garber farm, Henry on the Waybright farm and Emanuel on the Samuel Pfoutz farm. In the division of Miami Valley territory in 1811 they became members of Wolf Creek Church where Emanuel was elected to the ministry and later ordained and given oversight of Salem Church in 1817.

Later he moved to the vicinity of Palestine, Darke County, and became identified with the early church at that point. He is said to have been an earnest student of the Bible, taking it with him to the fields to plow and in spare moments read and searched for its hidden truths. He was a vigorous expounder of the Word but always in the German language. He is known to have been twice married;

his first wife's maiden name was Blocher. Their children were: John, Jacob, Emanuel, and Sarah who became the wife of Jacob Miller, a later elder of Palestine Church. In the cemetery by West Branch Church are two slabs with these inscriptions.

"In memory of Emanuel Flory dec'd.

March 9, 1849, aged 72 years."

"Elizabeth, wife of Emanuel Flory, dec'd.

September 20, 1855, aged 75 years."



EZRA FLORY

Ezra Flory, son of John and Millie K. Flory, was born near Philipsburg, Ohio, January 5, 1870. He finished the high school course at West Milton and taught school for some years. For a year preparatory studies were pursued to enter medical college. In the autumn of 1893 he was united in marriage with Emma, the eldest daughter of Jesse K. Brumbaugh. She died in 1904. March 15, 1905, he was married to Martha V., the youngest daughter of John R. Brumbaugh.

He was called to the deacon's office in 1900 and the following year to the ministry. In 1907 he took up the pastorate of the Sterling, Illinois, Church where he labored a year and attended school at Bethany, Chicago. After fully recovering from a breakdown the same work was resumed.

In 1910 he was ordained. In 1912 he entered the faculty of the Bethany Bible School. While continuing his labors, he has graduated from the Hartford School of Religious Pedagogy taking the degree of Bachelor of Pedagogy. Later the Seminary course was completed at Bethany Bible School and still later the Master's degree was conferred. He is now a member of the General Sunday School Board.

CHARLES L. FLORY

Charles L. Flory, son of John and Millie Flory, was born December 2, 1872, near the Salem Church, Ohio, on the old Flory homestead. His conversion occurred November, 1897. He was married in the fall of 1896 to Mary C. Brumbaugh. He was elected to the ministry in the



Elder Charles L. Flory and wife.

Salem Church March 26, 1907, and ordained June 3, 1916. He took his preparatory work at Bethany Bible School. For six years he was pastor of the Pleasant Hill Church. He has belonged all his life in this and the Salem Church. At present he is the non-resident pastor of the Oakland Church. Elder Flory has done considerable evangelistic work, and is an energetic and forceful speaker. He has been Presiding Elder of different churches, and several times clerk at District Meetings.

GEORGE W. FLORY

George W. Flory was born near Harrisonburg, Virginia, August 9, 1870. His father John Flory, was a minister in the church. George W. bought the home farm in 1891 and was interested in it



George W. Flory and wife.

He has been the pastor of the Covington Church the past decade.

for several years. He was married to Abbie McKinney of Woodbine, Maryland, in 1895. In 1900 they moved to Nokesville, Virginia, where he organized the Prince William Telephone Company and became its manager. At this place he united with the church in November, 1902, and in October, 1903, was elected to the ministry. The next year he took up Bible study at Bridgewater College and was graduated from this institution in 1908. He was the first here to receive the B. S. L. degree. During the summers and vacations he held revival meetings.

In 1908 and 1909, he was connected with the college. In 1910 he accepted the pastorate of the church at Covington, Ohio. Since then the growth of the church there has been remarkable and a new church edifice built.

He has conducted more than seventy revival meetings in sixteen different states and in a majority of our schools. He has also delivered more than two hundred addresses, on various subjects on special occasions at different places. His various meetings have resulted in a large number of decisions to serve Christ. He is forceful and eloquent in his preaching and persuasive and convincing in his appeals.



R. F. FLORY

R. F. Flory was born in Defiance County, Ohio, April 26, 1895, son of Elder John and Mary Flory (nee Shock). He was graduated at Manchester College in 1916, receiving the Bachelor of Arts degree. He was married to Golda E., daughter of Elder Lawrence Kreider, March 3, 1917. His election to the ministry occurred June 17, 1916, in the North Poplar Ridge Church, Ohio. He is now teaching and serving the Pleasant Valley Church, partly supported.



CHRISTIAN FRANTZ

Christian Frantz was born in Botetourt County, Virginia, about the year 1761. He was the son of Michael and Magdalene Frantz (nee Zug), and a grandson of Michael Frantz, first resident elder of the Conestoga Church, Pennsylvania. With his faithful wife and nine children, two sons and seven daughters, he came to Ohio in the fall of 1814 and settled three miles west of Springfield. He was chosen as the second bishop of the Donnel's Creek Church. He died March 5, 1850 at the home of his son Jacob. He was buried in the Myers cemetery where, as was his request, a stone boulder marks his last

resting place. Elder Frantz is said to have been small of stature, of a very pleasant and genial disposition, and much respected by all. All in confidence sought the advice and counsel of "Elder Christly" as he was called. He could speak and write the German language only. By his wise counsels a church was firmly established and though but a boulder marks his grave, the result of his labors is a more fitting monument than polished marble.



NICHOLAS FRANTZ

Nicholas Frantz was born in Augusta County, Virginia, May 1, 1797. He was married to Catherine Crist, a sister of Elder Jacob Crist. Ten daughters were born to them. He came to Clark County in September of 1826. He united with the church in his youth and was called to the ministry in 1832.

In 1841 he moved to the Eel River Church, Indiana, where later he was ordained to the full ministry. After the death of Elder Joseph Harter in 1861 he became the senior elder and served as bishop until his death which occurred September 30, 1874. His preaching it is said was of the exhortation type. He spoke with much earnestness and feeling, seldom without weeping.



JOHN FRANTZ

John Frantz, son of Daniel and Anna Frantz (nee Garst), was born in Botetourt County, Virginia, January, 1802. He came with his parents to Ohio in 1816, was baptized at twenty, and married to Anna Mary Ohmert in 1823. To them were born eleven children. He was elected deacon in 1827; to the ministry in 1833; ordained in 1847. At the death of Elder Ebersole in 1850 he was given charge of the church. He served as bishop until 1877 when, by reason of

age and lack of English, he resigned. He died August 25, 1866, on the homestead now occupied by his daughter, Phoebe Lane. Like his uncle Christian, he was a typical pioneer preacher. He traveled much on horseback. Besides his duties in Ohio, he had the oversight of churches in Indiana.



AARON FRANTZ

Aaron Frantz, son of Jacob and Mary Frantz (nee Ebersole), was born one mile south of North Hampton April 19, 1830. He was married to Mary, daughter of Samuel and Catherine Ryman (nee Neff), July 17, 1853, came to the church in early manhood, was elected deacon in 1864 and to the ministry in 1866.

Brother Frantz in 1881 took his stand with the Old Order Brethren. Shortly afterward he was ordained and became one of the foremost leaders of the church. For many years he served as Moderator at their yearly meetings. He died March 15, 1914, while preaching in the Walnut Grove Church.



HENRY FRANTZ

Henry Frantz, son of Benjamin and Elizabeth Frantz (nee Flory), born near New Carlisle November 28, 1842, came to the church in early manhood. At the age of twenty-one he was married to Sarah Jane Frantz (nee Leedy), widow of Jonathan Frantz. After serving as a deacon for a number of years, he was called to the ministry October 14, 1881, was ordained in 1889. Brother Frantz was housekeeper from 1890 to 1898. He served the District as Moderator in District Meetings also on the standing committee in 1893, 1895, 1897. For some years was one of the trustees of the general brotherhood, also served on a number of committees to churches. To brother

and sister Frantz were born four children, two of whom died in early childhood. May 18, 1904, he passed away. His son, Edward Frantz is present office editor of the Gospel Messenger.



Henry Frantz and wife.



EDWARD FRANTZ

Edward Frantz, son of Henry and Sarah Jane Frantz, was born June 21, 1868, near New Carlisle, Ohio. His early life was spent on the farm. He was baptized March 17, 1882, by O. F. Yount during a revival held by I. J. Rosenberger. He was elected to the ministry at McPherson, Kansas, in 1891 and ordained in 1897.

He was married December 24, 1890, to Effie B. Wine, and has three children. His education was received in New Carlisle High School, Bridgewater College, Ohio Northern University and University of Chicago. He was associated with McPherson College seventeen years, 1890 to 1892 and 1895 to 1910. From 1902 to 1910 he was president of the college. He then went to California to recuperate his health and spent several years in ranching and fruit culture. And

one year, 1914-1915, as president of Lordsburg College. Since October 1, 1915, he has been office editor of the Gospel Messenger. While most of his activity has been spent outside the state of his nativity, Southern Ohio still claims him as one of her most eminent sons.



ISAAC FRANTZ

The subject of this sketch was the eldest son of a family of six, born into the home of Jacob and Phoebe Frantz (nee Studebaker). His birth occurred June 15, 1850, in Clark County, Ohio. His education did not extend beyond the common school, though through his energy, he soon qualified to teach. When twenty-six years old, he confessed Christ in the Hickory Grove congregation and some years later, moved near Pleasant Hill. Here he was elected to the ministry in March, 1882, and ordained July 31, 1909.

He was associate elder over this church from 1910 to 1917, about which time he moved to Florida. He moved to Covington in April, 1919, becoming associated pastor and on June 26, was elected Presiding Elder. He was married to Elizabeth E. Miller, January 4, 1872. She died, and he married Emma K. Kulp, December 25, 1898. Death removed her, and October 5, 1917, he married his present wife, Ida May Price.

Elder Frantz served on the Book and Tract committee and also a short time on the General Missionary Board, but it is to the evangelistic field that he has devoted his life, winning a place second to none.



IRA H. FRANTZ

Ira H. Frantz, son of Elder Jacob R. Frantz and Mary Frantz (nee Murphy), was born in Wilson County, Kansas, January 1, 1888.

He became a member of the Richland Center congregation, Kansas, in 1901.

He was married to Hattie Witmore Sellers June 18, 1910. He was elected to the ministry by the former church in 1906, and ordained in 1915 at the Mount Morris Church, Illinois. He spent two years in Bethany Bible School, and was graduated from Mount Morris College with the A. B. degree in 1917. He was superintendent of Child Rescue Work in northern Illinois and Wisconsin two years. He served a while as pastor of the Loramie Church but is now back in Kansas.



JOSEPH FREE

The subject of this sketch was born near Donnelsville, Ohio, July 2, 1847. He was the son of Frederick and Francis Free (nee Hawbaker). After receiving a limited education, he was married to Anna M. Klepinger in 1870. She died October 8, 1919.

Thirty-eight years ago, he was put to the ministry in the Brethren in Christ Church (River Brethren), and three years ago he became a member and minister in the Church of the Brethren. He serves in the Lower Stillwater congregation, living near Englewood. He had lived twenty-five years near Forgy, Ohio.



C. O. FRYMAN

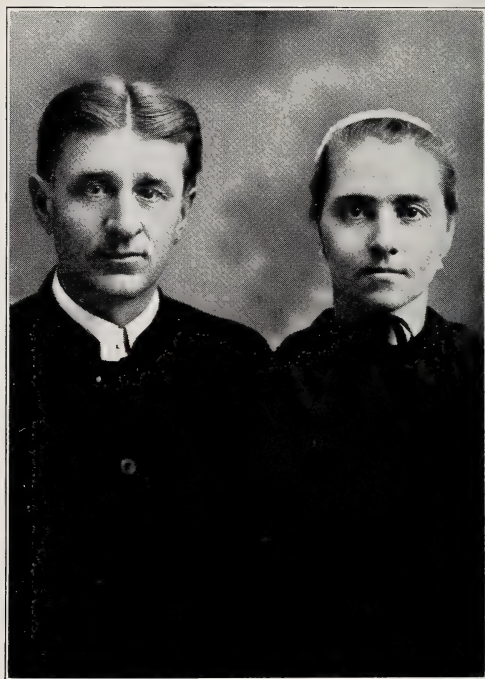
C. O. Fryman was a son of George and Lydia Fryman. He was born near Pittsburg, Ohio, February 12, 1889. He was converted April 8, 1910.

He was married to Sylvia Heller October 24, 1912. He was elected to the ministry February 7, 1917, in the Greenville Church and works in this church.

GEORGE FUNDERBURG

George Funderburg, son of Jacob and Eve Funderburg (nee Boone), was born near Donnelsville, Ohio, December 21, 1813. He was joined in marriage with Margaret Leffel May 25, 1843. He was called to the ministry in 1850 in which capacity he served for nearly thirty years. Having lost his first wife, he married Mary Denlinger October 6, 1876.

Brother Funderburg was an able preacher and Bible student. He was called to preach many funerals and officiate at numerous weddings. He was the father of six children, four sons and two daughters. Two of the sons were by his last wife. He died April 24, 1901.



Elder Cyrus Funderburg and wife.

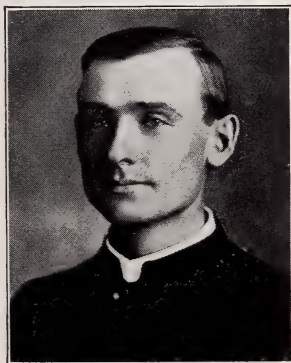
CYRUS FUNDERBURG

Cyrus Funderburg, son of George and Mary Funderburg (nee Denlinger), was born two miles south of North Hampton, Ohio, March 31, 1881. He spent one year at the Manchester College. For two years he taught in the public schools. He came to the church in the North Manchester congregation in 1899. He was united in marriage with Emma, daughter of Isaac F. and Mary Studebaker (nee Snell), May 27, 1903. Two sons and two daughters have come to bless their home. He was elected to the deacon's office September 28, 1907, to the ministry December 5, 1914, and was ordained September 15, 1917. He served the District six years on the apportionment committee and two years assistant Sunday-school secretary. He is a willing worker.



DRUE D. FUNDERBURG

Drue D. Funderburg was born September 8, 1889, near New Carlisle, Ohio. He was baptized February 25, 1903, and was married



Elder Drue D. Funderburg.

to Ethel Denlinger, May 11, 1913. He is a graduate of the New Carlisle High School and Manchester College, receiving the A. B. degree in 1917. He is now at Bethany Bible School. He was non-resident pastor of the Troy Church a while. Like Timothy he enjoys a splendid heritage of good ancestry. He was elected to the ministry in 1911, and in 1918 was ordained.



EDWARD C. FUNDERBURG

Edward C. Funderburg, son of I. K. and Hester Funderburg, was born February 28, 1876, and grew to manhood on his father's farm near New Carlisle, Ohio. He united with the church at the age of twelve. He married Dollie, second daughter of Elder D. S. and Ella Filbrun, March 4, 1896. He was elected a deacon in the West Charleston Church in 1909, was appointed a member of the Mission Board of Southern Ohio, to fill the unexpired term of Adam Pfeifer (deceased), and has served efficiently.



SAMUEL GARBER

Samuel Garber was born in Rockingham County, Virginia, December 22, 1818. While yet in his teens, he came with his parents to Montgomery County, Ohio, where he was reared on a farm under the best of training. He was married to Lydia Heeter, October 28, 1841. About a year later he and his companion united with the church. They reared a family of nine children. He was elected to the deaconship, February 27, 1851, to the ministry July 29, 1852, and ordained about the close of the Civil War. Being versed both in the German and English when placed in the ministry, it was first a question with him, in which language to exercise most. He was a man of strong convictions and when the Old Order movement developed, he was a staunch supporter of the Petition of the Miami

Valley Elders, and later the Resolutions which form the basis of their church. He died February 28, 1882. His talents and prestige made him a leader, and his mantle has fallen on his sons, Henry and John who have the confidence of their people, serving repeatedly as officers at their conferences.



JACOB GARBER

Jacob Garber was born in Rockingham County, Virginia, March 8, 1821. His father's family moved to Montgomery County, Ohio, in 1835, where he grew to manhood and resided afterwards. He was a brother to Elder Samuel Garber, mentioned above. He was twice married, both of his wives were sisters of Elder Daniel Vaniman. There were seven children by the first marriage and six by the second. He united with the church in 1843, was elected to the deaconship in 1852, and put to the ministry in 1863. He was ordained to the eldership in 1879.

He moved from the Bear Creek Church to the Wolf Creek in 1867. He presided over the Wolf Creek Church from 1881 to 1897, when feeling the infirmities of age he resigned the charge. He stood firm against the Old Order and Progressive divisions, which is more remarkable considering the fact that his brother named above, was a leader in the first movement. Elder Garber was a prudent, judicious and fatherly elder. He always labored for the peace and union of the church. He died February 20, 1909, nearly eighty-eight years old. His life was full of good works.



JESSE O. GARST

Jesse O. Garst was born October 18, 1868, three miles east of Dayton, in Mad River Township, Montgomery County, Ohio. His paternal ancestry was of the Garst-Wenger families of Pennsyl-

vania Dutch descent. His grandfather was a pioneer settler east of Dayton, where Jesse's father, Elias Garst, a man of stability, was born in 1834. He died in 1916. On the maternal side were the Eversole-Folkerth families coming from Virginia and Maryland. His great grandfather, Michael Folkerth, was a pioneer deacon, locating in Twin Valley in 1817. From his grandfather, Abraham Eversole,



Elder Jesse O. Garst and wife.

He is a member of the District Mission Board.

the Eversole Church received its name. His mother, H. Maria Garst (nee Eversole), born east of Dayton in 1840, has ever given him loving encouragement. When he was three years old, his parents moved near the Soldiers' Home, where he grew to manhood, attending the public school and receiving a certificate to teach when seventeen years old. During a revival in the Bear Creek Church by John Metzgar, he was baptized February 10, 1886 by John Bowman. He attended the Ohio Northern University, then taught school 1889-90, after this continuing his studies in the above named university, graduating in the classical course with the A. B. degree in 1892, and

for additional study, received the A. M. degree in 1895. He was married to Eliza A., daughter of John S. and Rachael Huffer, March 23, 1893, by D. M. Garver. To this union were born John M., now a young minister, Grace G., and Lawrence A. Ever since his marriage he has lived in the Lower Miami Church territory, where he was elected deacon in December, 1893, to the ministry in June, 1895, preaching his first sermon four weeks later from Psalms 46:1. He was ordained elder, June 2, 1910. He was elected elder in charge of the Lower Miami Church, March 6, 1913, for one year; re-elected March 5, 1914, for two years; elected associate elder in charge, June 6, 1917, for nine months, and elder in charge March 7, 1918, for two years. He has been a delegate to the Annual Conference seventeen times.

He served as a member of the District Ministerial Committee two terms, and is now serving his second term on the District Mission Board. He has been elder in charge of the Middletown and Springfield churches since their organization. He served the East Dayton Church three years as non-resident pastor and elder. He is also the present elder of all the churches in Highland and Adams counties. He has held about forty successful revival meetings.

As a member of the Historical Committee, he has had the editorial supervision of this work in which he has been engaged for some time. By nature he is a student and a lover of books. In the Master's service he finds his chief joy.



JOHN MILTON GARST

John M. Garst is a son of Elder Jesse O. Garst, above mentioned. He was born in Jefferson Township, Montgomery County, Ohio, June 9, 1896. He is a graduate of Jefferson Township High School and the Montgomery County Normal. He taught in the same place three years in the public schools of his township. In August, 1906, he united with the church at Lower Miami when ten years old during a revival by J. W. Fidler. He served as Sunday-school superintendent two years. He was elected to the ministry, June 6, 1917. He

was married by Noah Erbaugh, May 26, 1918, at Liberty, Indiana, to Naomi Virgil Beery, daughter of Noah V. Beery. They are now attending Manchester College.

On his mother's side, he is a great-great grandson of Fredrick Holler, the pioneer elder of the Lower Miami Church. His wife on her mother's side is a great-great-great granddaughter of Deacon John Bowman, famous in the early history of this same church.



GEORGE GARVER

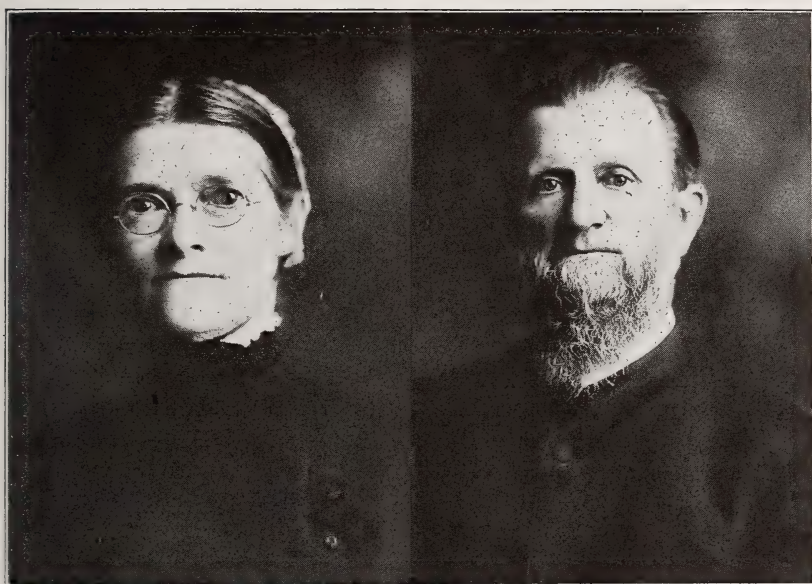
George Garver was born February 22, 1831, in Wayne County, Ohio. He was a son of Elder Jacob and Mary Garver, (nee Lucas) prominent leaders in the church in northeastern Ohio. His education was that of the common school of his day. He came to Southern Ohio in early manhood and on November 3, 1853, married Margaret, daughter of Daniel and Susan Miller, of near Dayton. She was a granddaughter of Mary Oliver (nee Hardman), who was spared from Tecumseh's tomahawk when a babe, because of her mother's previous kindness to the savages.

Four children were born to them, Martha A., the wife of Theodore Eby of New Weston, Ohio, Daniel M., of Trotwood, Perry E., who died in Oregon in his youth and little Jacob, who died in infancy. He early joined the church and belonged alternately to the Lower Stillwater and Bear Creek churches. In the former he was elected deacon in 1863, and ordained in 1881, and in the latter he was elected to the ministry in 1870.

He served on the District Mission Board in some of its early years and was called far and near to give comfort at funerals and solemnize marriages. He died from overexertion, April 29, 1889. His widow later married Elder John Smith. Elder Garver was a big man physically, mentally and socially.

DANIEL M. GARVER

Daniel M. Garver was the second in a family of four children, the son of Elder George Garver, mentioned above. He was born in Montgomery County, Ohio, August 30, 1856. He received a good common school education, and was prepared to teach but never taught. He was married December 31, 1878, to Mary L., daughter of Jacob



Elder Daniel M. Garver and wife.
A Moderator of several Annual Conferences.

and Elizabeth Eby of Farmersville. They have four children, Elizabeth, wife of J. C. Flora, pastor of the West Charleston Church, Bertha M., wife of A. F. Gump of Trotwood, Miriam, a high school teacher, and Ralph who is at home.

Brother Garver and wife were received into the Bear Creek Church December 31, 1882; elected to the deaconship in June, 1883; and to the ministry in March, 1884. Five years later moved to the

Lower Twin Church, and here was ordained August 2, 1898, with Elders Jacob Garber and J. C. Bright, officiating. At the request of the Trotwood Church, he moved to that place in March, 1909, first taking charge of the church as elder but later as its pastor. Elder Garver's church activity has found expression in every department of church work. Few have been as busy as he. He has officiated at many weddings and preached about nine hundred funerals.

He has served different churches as elder and the District and the Brotherhood at large on many committees. Of the Southern Ohio Historical Committee, he served as its treasurer. On the District Mission Board he served about a score of years. As an officer of the District Conference, he was a number of times Moderator. He has served on the standing committee many times, acting as Moderator of the Annual Conference three times. He has also labored in the evangelistic field. Elder Garver is optimistic, tactful, and judicious, with social qualities of the highest order.



Elder Silas Gilbert and wife.
A former Ohio minister.

SILAS GILBERT

Silas Gilbert was born November 19, 1845. He was a brother to Julia Gilbert, mentioned below. His wife was Francis Restler. He moved to Darke County in 1870. He was elected to the deacon's



Julia A. Gilbert.

A sister to Elder Silas Gilbert.

office in September, 1874, to the ministry, October 22, 1881, and to the eldership December 13, 1905. He served in Ohio in the Ludlow, Union City and Pleasant Valley Churches.

He was an eloquent preacher but met with severe trials and discouragements all of which after his removal to Iowa he triumphantly surmounted. He represented his District on the standing committee

at the Annual Conference of 1909. On January 3, 1910, when at the age of 64 years, 1 month and 14 days, His life came to a close.



JULIA A. GILBERT

Julia Gilbert was born January 27, 1844, in Frederick County, Maryland. Her father, Solomon Gilbert, moved to Montgomery County, Ohio, in 1847. They located near the Wolf Creek Church near New Lebanon. She joined the church in 1858 and was noted for her piety and zeal. She attended many Annual Meetings.

She early advocated the privilege of the sisters breaking the bread and passing the cup in the communion service like the brethren did. She was ready and anxious to meet and discuss this question with anyone.

She practically framed the petition to the Annual Meeting from Southern Ohio and the later one from Iowa that after years of earnest investigation and discussion finally passed and is now the rule among the churches.



JOHN H. GOOD

John Harvey Good, son of Jesse C. and Lucy Good (nee Gillespie), was born March 21, 1895, near Marengo, Iowa. At the age of seven his parents moved to Ohio. He received his education in the rural schools, high school and Montgomery County Normal. He taught two school terms.

January 20, 1917, he married Emma Viola Fuls and on March 1, 1919, was chosen to the ministry in the Sugar Hill Church. Brother Good is not only good in name but good in ability.

JOSEPH GROFF

Joseph Groff was born at Harrisburg, Pennsylvania, October 7, 1836. His parents were Abraham and Nancy Groff. His conversion occurred August, 1858. He was married to Mary Shoe November 3, 1859, and elected a deacon in 1869, to the ministry in 1874, and ordained about 1885. Brother Groff now resides with the Covington congregation. He spent about fifteen years in the ministry of the North Star Church. He is now quite blind but his mind is active.



NATHAN D. GROFF

Nathan D. Groff was born at Harrisburg Pennsylvania, July 17, 1846. His parents were Abraham and Nancy Groff. His conversion occurred about 1871. He was married to Emma Patterson in 1869. He was elected to the ministry about 1881 and about 1896, ordained to the eldership. His ministerial work has been confined largely to the North Star congregation but he has lately moved to the Beech Grove Church.

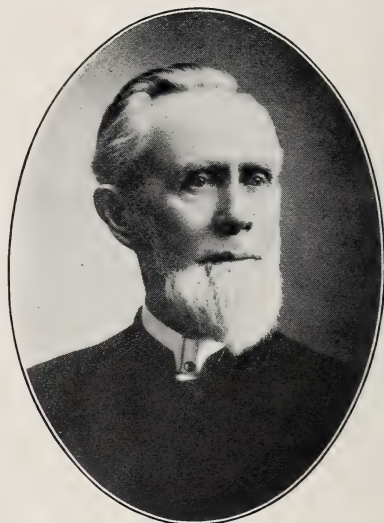


S. P. GROSSNICKLE

Simon Peter Grossnickle was born in Clermont County, Ohio, January 30, 1858. When about fourteen years of age he joined the church at Stonelick during a revival by Armanis J. Hixson. March 28, 1887, he was chosen to the ministry. He was ordained July 22, 1911. He moved to California in 1916, but returned with his family about one year later. Elder Grossnickle began teaching school in 1878, and continued this avocation twenty years in addition to working on the farm and his ministerial duties. His name and the later history of Stonelick are inseparable.

HENRY GUMP

Henry Gump was born March 23, 1844. He was the seventh son of Daniel and Margaret Gump. Most of his years were passed on the farm on which he was born in Miami County, Ohio. He re-



Elder Henry Gump.

ceived his education partly in the district school and partly through his own reading and practical experience. When a young man he was interested in music, and was considered one of Israel's sweet singers. He was married to Lydia Studebaker, daughter of S. S. and Nancy Studebaker, by Abraham Younce, January 4, 1866. To this union were born eight sons and two daughters. Brother Gump gave his life into the Masters keeping when about twenty years old. In 1880, he was called to the ministry and for some time was the only resident minister at that place. In 1886 he was ordained, and later had charge of the Hickory Grove Church and others as well. Also served a number of years as a member of the Mission Board of Southern Ohio. As an elder he walked worthy of his calling. His sermons were

uplifting and helpful. He moved to Covington, in 1904. His relation with his family was most close and tender. He often prayed "Lord keep us faithful in thy service and give us a calm and serene hour in which to die," and God answered him. His affliction was of a painful nature, he suffered much but his death was quiet and peaceful. The funeral service was conducted by George W. Flory using as



Lydia (Studebaker) Gump.

text the words Elder Gump had spoken a few hours before his death, "It is right with God." He died October 1, 1911. His body lies in the Covington cemetery.



S. S. GUMP

S. S. Gump was born in Miami County, Ohio, July 23, 1869, the son of Elder Henry Gump, above mentioned. He received his early education in the common and high school of Bethel Township, afterwards attending some at Bridgewater College. He was elected to

the ministry in the Hickory Grove Church in 1893. He preached and farmed until 1900, then took a three year course in Manchester College, spent a short time in Canada and Ohio, finally locating in 1905 at North Manchester, Indiana, where he is engaged in the furniture and undertaking business.



JOHN B. GUMP

John B. Gump, a brother to S. S. Gump, was born May 22, 1873, in Miami County, Ohio. He received his education in the Bethel Township and Tippecanoe City schools and later attended Juniata



Elder John B. Gump and wife.

College and while there was baptized by Elder H. B. Brumbaugh, February 18, 1893. Ten years of his life was spent as a teacher. February 22, 1900, he was united in marriage to Emma Funderburg,

daughter of Anthony and Susanna Funderburg, by David Leatherman, at New Carlisle.

He was elected to the ministry in 1900 in Hickory Grove Church. He did not accept until four years later. He was advanced to the full ministry in 1911. Besides the duties in his home church, New Carlisle, he is elder of the Casstown Church.



O. P. HAINES

O. P. Haines, second son of Joseph and Mary Haines (nee Pfeifer), was born April 27, 1878, near Dayton, Ohio. He graduated from the Madison Township High School, spent some time at the Ohio Northern, and Miami University, and taught school ten years. He was converted in 1904. He was married to Bertha E. Minnich February 25, 1905, and was called to the ministry in the West Dayton Church, March 10, 1910, and ordained September 11, 1913, at Rockford, Illinois. He spent two years at Bethany Bible School and served as pastor at Rockford, two years and at Cerro Gordo, three years. Now serving the mission at Kent, Ohio. He has conducted thirty revivals. He is a man of imposing physique, which, with his mental ability, makes him an impressive speaker.



PAUL W. HALLADAY

Paul W. Halladay, son of J. R. and Maggie Halladay, was born August 27, 1901, at North Star, Ohio. His parents moved near Greenville in the Poplar Grove Church territory in 1911, where he was received into the church in 1912.

He was installed into the ministry at this church, October 3, 1919. He is now attending Manchester College and is one of our youngest ministers.

RALPH RUSSEL HATTON

Ralph Russel Hatton was born in Montgomery County, Ohio, July 29, 1893. He became a member of the Church of the Brethren on December 11, 1916. Previously he was a member of the United Brethren Church for eleven years. He was married to Naomi Brumbaugh June 2, 1917. He was elected to the ministry in the Brookville Church August 28, 1918. During all his Christian life, he has taken an active part in Sunday-school work. He is now the pastor of the Rush Creek Church.

**J. Q. HELMAN**

James Quinter Helman was born May 9, 1859, in Indiana County, Pennsylvania. When six years of age he moved with his parents to Darke County, Ohio. His boyhood was spent around Bradford and Covington. Graduating from the Covington schools he began teaching at the age of eighteen years. He was married to Maggie E. Coblentz of New Madison in 1879. There came into this home six sons and one daughter. He and his wife were baptized by Elder David Wine at the Sugar Grove Church in 1879. He was chosen to the ministry in the Pleasant Valley Church, July 1, 1893. Ordained in the Poplar Grove Church, September 4, 1915. He was an interesting and enthusiastic preacher and held his audience well. He departed this life at Covington, October 12, 1917.

**LESTER HEISEY**

Lester Heisey was born near Phillipsburg, Ohio, September 17, 1881. In his youth he worked away from home mainly near Potsdam, Miami County, at which place he united with the church in

January, 1898. His education was received in the public school where he was an apt scholar. After his marriage to Emma Miller, he followed farming until 1908 when he was called to the ministry in the West Milton Church. One year later he and his wife took the pastorate of the Charleston Church, stayed nearly five years then moved to the Price's Creek Church for one year, thence accepted a position as pastor of the Richland Church near Mansfield. He has done some evangelistic work. Recently he moved to Georgetown, Ohio.



WALTER J. HEISEY

Walter Jeremiah Heisey was born near Union, Ohio, September 17, 1890. His parents are Albert and Susan Heisey, members of the River Brethren Church. In 1902, he was converted. In 1911, the West Milton Church called him to the ministry. The next few years finds him holding some revival meetings and endeavoring to complete his educational work by attending Bethany Bible School and Manchester College from which latter institution he was graduated with the A. B. degree in 1917. He was married to Sue Rinehart, of Boston, Indiana, June 2, 1917, who, when the Conference the same year dedicated them to the China Mission Field, went with her husband across the seas and bravely assists him there in his work.



DANIEL C. HENDRICKSON

Daniel C. Hendrickson was born at Fidelity, Ohio, September 22, 1839. The greater part of his life was spent on the farm. On August 31, 1861, he was married to Rachel Pfoutz. To this union were born three sons and four daughters. From 1866 to 1877 he lived in Crawford County, Illinois. It was there he united with the Church of the Brethren in 1875. He returned to Ohio, locating in Middle District where he was elected minister in 1884. He was

ordained as elder in 1895. His wife died November 29, 1905. On November 24, 1908, he was married to Anna Arnet. He moved to West Milton in 1899 and to Pittsburg about 1908 where he died March 26, 1917. He was courteous, enthusiastic and devoted.



JACOB A. HEPNER

Jacob A. Hepner, son of John and Elizabeth Hepner (nee Diehl), was born May 24, 1828, near Johnsville, Ohio. He was the second child in a family of six. He was united in marriage to Eva Neff September 19, 1852, and to them were born five sons and seven daughters. He was a successful farmer. While never occupying any official position in the church, his large fund of practical common sense made him a valuable member of the Book and Tract committee, serving one term. He died June 12, 1898.

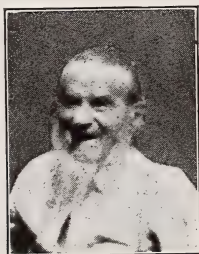


DORSEY HODGDEN

Dorsey Hodgden was born in Union County, Ohio, November 26, 1855, the son of Elder Sidney Hodgden. His mother was a daughter of Elder H. D. Davy. With his parents he moved to Greene County, Missouri, and later to Neosha County, Kansas. He united with the church April 15, 1874, and the same year was elected to the ministry. In 1875 he came to Roann Church, Indiana, where he married Martha Neff February 7, 1878, and the same year moved to the Clear Creek Church, Indiana, where they lived until 1912 when they moved to Dayton, Ohio. He has been an elder since 1882, was an elder of the Clear Creek Church thirty years and served on the standing committee twice. He was prominent in evangelistic work for twenty years but since coming to Dayton has given his time largely to his real estate business but takes quite an interest in the work of the West Dayton Church where he now holds his membership.

GEORGE HOLLER

George Holler was born February 16, 1817, in Frederick County, Maryland. When but a boy, of six or seven, his parents emigrated to Ohio settling on the then virgin soil of the Miami, which ever after remained the scene of his activity. At the time of his death which occurred December 3, 1904, he was aged 87 years, 9 months and 17 days, being then the oldest elder in Southern Ohio. He was joined in matrimony, November 1, 1838, to Lydia Hoffman, who shared the joys and sorrows of his life for more than sixty-six years.



Elder George Holler.

One of the best remembered of the later pioneer elders of the Miami Valley.

To them were born nine children, seven boys and two girls. Two boys preceded him to the spirit world. Two of his sons became ministers. One son was a deacon in the home church. For more than fifty-three years he served the Lower Miami Church in the ministry and eldership. As an expository preacher he could not be called great but in exhortation his remarks were always sympathetic and touching. He was possessed of a remarkably strong voice which, with its peculiar sympathetic chord, enabled him to administer sympathy to the bereaved or discouraged in an effective way. To many in his church he was bound by kindred ties, so the memory of him and his work is bound to endure. In his makeup, he was genial, outspoken, kind and tolerant but firm in his decisions. His funeral services were conducted in the church near his home,

after which his body was conveyed to the adjacent cemetery over which, owing to its proximity to his late residence, his eyes must have daily wandered as he meditated on the future destiny of man.



JACOB HOLLER

Jacob Holler was born November 12, 1840, near Dayton, Ohio. He was united in matrimony to Elizabeth Shank, April 11, 1867. One son, Isaac, was born to this union. His wife died December 22, 1919. He was elected a deacon in early manhood in the Lower Miami Church, and shortly after to the ministry. He was a son of Elder George Holler. As a minister, he was an able and energetic speaker, and while never having had the advantages of a college education, he was the possessor of a good vocabulary. In his sermons he was original. He was liberal to an extent practiced by few. One of the marked traits of his character was his regard for the poor. In him they found a constant friend. Much of his time and means were given for their benefit. He loved to go among the poorer class of churches in Michigan and Ohio preaching and working for the Master. May 12, 1895, he preached his last sermon, from Genesis 25:27, subject, "Plainness." None realized, as they beheld his stalwart physique, that the discourse he was then delivering was to be his farewell sermon in this life to the Lower Miami Church. He died May 20, 1895.



H. W. HOLLER

H. W. Holler was born June 12, 1878. His parents were Perry E. and Susan Mary Holler (nee Ullery). His conversion occurred at the Stillwater Union house, October 11, 1909. He was married to Laura May Mummaw, February 20, 1902, was elected a deacon

April 16, 1911, and to the ministry January 10, 1912. His church home is the Ft. McKinley congregation though he has labored much at the Union house at Stillwater Junction in former years near which his residence is located. He is a grandson of Elder George Holler.



MOSES HOLLINGER

Moses Hollinger, son of Daniel and Rebecca Hollinger was born in Pennsylvania, November 27, 1828. He came with his parents to Miami County in 1835 and moved to Darke County in 1860 where he lived the rest of his days. He was baptized when nineteen, elected deacon in 1864 and to the ministry in 1881, and ordained May 21, 1910.

He was married to Susanna Wise, September 12, 1852. To this union were born ten sons and four daughters. She died April 21, 1882. He then married Mary Van Orner (nee Shellenbarger), January 4, 1883. She died September 21, 1908. Elder Hollinger was a most remarkable man; up until two weeks before his death, he had no occasion to call a doctor to his aid. He died November 13, 1916.



JEREMIAH HOLLINGER

Jeremiah Hollinger was born near Greenville, Ohio, January 30, 1855. He was married to Angeline Bookwalter, February 25, 1882. He taught school a number of years. He and wife united with the church at Oakland in 1883, later he moved to Harris Creek, where he was elected deacon in 1897. He has been a trustee of the Brethren Home since 1914, and was its superintendent two years. He lives in Greenville.

DAVID HOLLINGER

David Hollinger is the eldest son of Samuel and Mary Hollinger (nee Kunkel). He was born April 13, 1855, and reared on a farm eight miles southwest of Greenville, Ohio. His father died when he was nineteen years of age and the responsibility of the home deprived him of further education than that which he had received in common school. In 1876 he was married to Catherine Risser, the youngest daughter of Elder Joseph Risser.

He was elected to the ministry in June, 1882, in the Palestine Church and later spent two years in Bible work at Mt. Morris, Illinois.



Elder David Hollinger and wife.

Long an elder of the Greenville Church, before he went to Canada.

In 1895 they left the farm and moved to North Manchester, Indiana, where he became associated with the school. He served as trustee for five years and was ordained here in 1897. During their stay here they lost both their sons by death. By invitation of the Mission Board of Southern Ohio, they moved in August 1900, to the mission at Greenville, receiving a partial support for three years, the remaining time mostly free service until March, 1917, when on account of finan-

cial interests, they moved to Redcliffe, Alta, Canada, preaching there twice each Lord's day. Elder Hollinger has served three times on the standing committee from Southern Ohio, besides many other committees and has done much evangelistic work. Sister Hollinger is a worthy helper in his work.



E. SYLVESTER HOLLINGER

E. Sylvester Hollinger was born near Hollansburg, Ohio, September 6, 1887. His parents were Daniel and Elizabeth Hollinger. He was received into the church in November, 1901. He married Elizabeth Wandle March 23, 1910. He was elected to the ministry November 25, 1911, by the Beech Grove congregation. He has spent most of his life on the farm. He attended one term at Manchester College and one term at Bethany Bible School. He is a fine, unassuming, consecrated worker.



B. F. HONEYMAN

B. F. Honeyman was born in Miami County, Ohio, October 27, 1849. His parents were Michael and Laurinda Honeyman. His conversion occurred in July, 1878. He was married to Esther Macy January 6, 1872. He was elected to the ministry, November 18, 1885, and was ordained to the eldership in 1909. He has lived in various church territories at different times. Especially the Oakland, Salem, and Lower Stillwater churches. Of the latter church he had charge 1915 to 1916. In the last few years he has spent much of his time in Florida. In former years he did evangelistic work. Elder Honeyman is genial in disposition, and fluent and energetic in his public speaking.

SAMUEL W. HOOVER

Samuel W. Hoover, son of Jacob and Elizabeth Hoover (nee Cripe, was born April 16, 1837, near Liberty, Ohio. His educational privileges were limited. When twenty-one, he confessed Christ and January 26, 1860, he married Catherine Bashore. Two children of this union are living, Oliver Perry, and William I. T. He engaged in the nursery business and this afforded a channel for his boundless



Samuel W. Hoover and wife.

He was the chairman of the Book and Tract Committee.

energy and he was successful. August 16, 1882, he was called to the ministry in the Lower Stillwater Church. Although forty-five years old, when the habits of life are fixed in most men, he seemed to have caught a new vision for the expansion of his spiritual activities.

The Book and Tract committee is formed, and he becomes the hustling chairman of it as long as it has existence, until it is merged into the general missionary committee, upon which new board he continues until his death. The West Dayton Church is organized and he becomes its logical worker. With unlimited vim and zeal, he entered his work, but his physical strength refused to bear the strain,

and on Sunday evening, March 10, 1895 while delivering his discourse, in the presence of his congregation, he suddenly expired. He was buried in the Ft. McKinley cemetery.



OLIVER PERRY HOOVER

Oliver Perry Hoover was born March 31, 1864, near Dayton, Ohio. His parents were Samuel W. and Catherine Hoover (nee Bashore). His conversion occurred June 3, 1883. He was united in marriage March 3, 1886, to Ida Alice Klepinger. July 31, 1890, he was chosen to the ministry by the West Dayton Church. He received his education at Mount Morris College, DePauw University, University of Leipzig, Germany and University of Chicago. He carries the degrees M. A. and Litt. D. At the time of his graduation there was little pulpit support given, hence he chose teaching as a profession. He has taught in DePauw Academy, Juniata College, and since 1904 to the present, in the St. Louis High School. He is fluent in conversation and has a genial disposition.



WILLIAM I. T. HOOVER

William I. T. Hoover was born near Dayton, Ohio, March 8, 1869. He is a brother to O. P. Hoover. He became a member of the church at West Dayton in November, 1890. He was married to Carrie May Yundt in June, 1892. He was elected to the ministry at West Dayton Church April 30, 1892. He received his education at Mount Morris College, Wittenburg College and DePauw University and has the degrees Ph. B.; M. A. and Ph. D. He preached in West Dayton Church 1895 to 1899. He was president of Lordsburg College 1899 to 1901. He was a professor in Manchester College 1901 to 1906; in Bridgewater College 1906 to 1909; in Blue Ridge College

1909 to 1912; La Verne College 1912 to the present. Intellectually well equipped, he is oratorically strong.



JOHNATHAN HOOVER

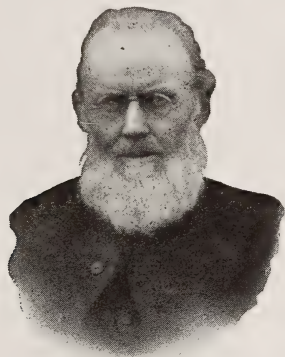
Johnathan Hoover, son of Samuel and Sarah Hoover, was born near Covington, Ohio, August 28, 1848. Early in life he was married to Leah Landis, who departed this life in June, 1896. He then, October 12, 1898, was united in marriage to Mary Ditmer. Again, April 7, 1913, his life was saddened by the removal by death of his companion. He was elected to the ministry by the Loramie Church and was a willing worker here for many years. Later in life he moved into the Salem Church territory, and June 19, 1913, was received by letter into the West Milton Church. Here while preaching April 26, 1914, to a good assembly of this congregation, the death angel touched him, and "he was no more for God took him."



JONAS HORNING

Jonas Horning was born in Eastern Pennsylvania, April 27, 1839. He was the son of William and Hannah Horning (nee Price). His parents moved to Ohio in 1840 and located near New Lebanon. He grew up on the farm under the best of parental care. He joined church in 1862. He married Catherine Bowser March 6, 1864. They moved into the territory of the Lower Twin Church where he was elected to the deaconship in November, 1876. He was called to the ministry in 1881 and in 1889 given charge of the church, which he held quite a while and became a father to his flock. He served on the District Mission Board and was one of the committee to formulate the plan under which the present board works. He also served on the Trustee Board of the Brethren Home for many years. To the welfare of this Home, Elder Horning has given much of his

thought and time. His ingenuity and breadth of judgment were very helpful in the erection of the buildings and general management



Elder Jonas Horning.

An early, earnest advocate of the Brethren Home.

of the enterprise at the beginning. He is a brother to Elder Samuel Horning of the Eversole church.



SAMUEL HORNING

Samuel Horning was born near New Lebanon, March 5, 1848. His parents came from Eastern Pennsylvania, his mother belonging to the gifted Price family. The Hornings were ingenious, his father being the inventor of several useful farm implements. He married Anna Eversole, September 10, 1871, and joined the church May 12, 1872. He served with much success in the deaconship from December 2, 1881; the ministry from August 31, 1882 and the eldership since August 29, 1901. He was the first Presiding Elder of the Eversole Church, 1910. He is a fluent speaker and has held a number of series of meetings, with much success. His fine social qualities gave him much influence among all classes of people and he was much called on to solemnize the martial vows and comfort the be-

reaved. He had a family of three children, two sons, called away in young manhood, and a daughter, Clara, whose husband is a promising minister, Clarence G. Erbaugh.



Elder Samuel Horning and wife.
The First Presiding Elder of the Eversole Church.



ENOCH HYER

Enoch Hyer was born November 20, 1833, in the bounds of the Lower Miami Church in which locality he ever after lived. He became a member of the church when twenty-two years old. He was married to Mary Ann Keen, February 20, 1859, to which union two sons and one daughter were born, one son dying in infancy. Soon after his marriage he was chosen to the deaconship, then as he approached middle life in 1882, to the ministry and ordained June 3, 1897. Sometime after this he became the Presiding Elder of the Lower Miami Church until his resignation, March 6, 1913. Elder Hyer was not a

fluent talker in the pulpit. Later in life he seldom attempted to preach. His private life was a constant sermon for good. In church



Elder Enoch Hyer and wife.

attendance he easily ranked first. His seat was never vacant. He died December 22, 1913. His wife died January 28, 1915.



JESSE CALVERT INMAN

Jesse Calvert Inman, son of Isaac L. and Ella Inman (nee Frey), was born near Bradford, Ohio, November 23, 1886. He came to the church in 1900. He attended the high school of Bradford from which he graduated in 1908. May 17, 1911, he was joined in holy wedlock with Sophia, daughter of William and Sophia Schwartz (nee Burmeister). Brother Inman was called to the ministry by the Covington Church, April 25, 1914. Shortly afterwards he moved to the Sidney Church. July 1, 1916, he moved to Springfield where he is pastor and pursues his duties with spirit and zeal.



Elder J. C. Inman and wife.
He is pastor of the Springfield Church.



HERSCHEL M. JOBES

Herschel M. Jobes was born in Darke County, Ohio, February 1, 1890. He was the fourth child of Cornelius Jobes who in an accident met with instant death. Thrown somewhat on his own resources, he has, in the face of obstacles, acquired a good education, graduating in 1919 at Manchester College with the A. B. degree. Previously, he also attended Bethany Bible School two years and taught common school three years. May 3, 1913, he was married to Pearl May Lutz. He united with the church at Painter Creek January 15, 1911, and on June 22, 1918, at Pittsburg was elected to the ministry. For two years he was assistant science and commercial teacher at Manchester College.

ISAAC KARNs

He was most likely of Pennsylvania birth and rearing. He came to Salem Church territory from Stark County some time prior to 1817. He was of Lutheran parentage, and married into one of the Brethren families. All went well until the coming of their first born (whom they christened Jacob) when the question of baptizing the baby came up, Isaac insisted that it now became their duty to call their minister and have the sacred rite performed. His wife stoutly protested, claiming infant baptism non-scriptural. She held that baptism required the exercise of faith, and with infants this would be impossible.

Isaac was perplexed. At this juncture his father-in-law came to see them. After hearing her story, he suggested that she permit it as a means of satisfying Isaac, since it could not harm the baby, though there was no Scripture requiring such a service. Again Isaac protested and this time made an effort to find the much needed Scripture. Failing in this, he proposed a meeting of his minister and his father-in-law. After some conversation, the minister confessed lack of "direct" Scripture, but it was "policy" to thus do, for in that way they were brought into the church.

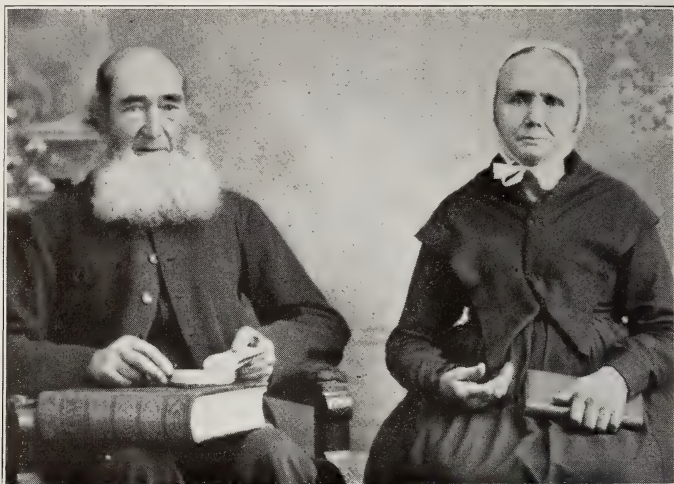
To say that Isaac was amazed at this turn of affairs was plain. He began to search the Scriptures for himself and soon he and his wife became applicants for baptism in the Brethren Church. He was elected to the ministry, ordained and later presided over Salem Church until 1848 when he moved to Eel River Church, Indiana. The afore-said baby, Jacob, followed in the foot-steps of his father going with him to Indiana where they labored in the Master's cause until called home.



JEREMIAH KATHERMAN

Jeremiah Katherman was born in Union County, Pennsylvania, September 16, 1822, and at the age of eighteen, came to Ohio. He was united in marriage to Anna Christian, March 16, 1843, to which

union thirteen children were born, two dying in infancy. He became a member of the church in 1845. He served as a deacon six years and as a minister nearly twenty-seven years. He was ordained in 1881. The Oakland Church was the field of his service and he



Elder Jeremiah Katherman and wife.
An early elder in the Oakland Church.

was ever ready to discharge his duty. While he and his wife were in Michigan visiting some of his children, he took sick and died, September 24, 1899. His body was brought back to Ohio and buried in the Harris Creek cemetery. Elders Tobias Kreider and W. K. Simmons had charge of the services.



JOSEPH N. KAUFFMAN

Joseph N. Kauffman, son of David and Frances Kauffman, was born in Mifflin County, Pennsylvania, in 1818, and married to Magdalene Yoder in 1839. They came to Logan County in 1843. Some years afterward they moved to Champaign County, where they re-

sided until 1877 when they moved to Clark County. Upon the resignation of Elder John Frantz he was given the oversight of the church which place he filled for ten years. Elder Kauffman was the father of ten children. In 1890 he was married to Julia A. Wood of Virginia. After his marriage he moved to Virginia where in the same year he died. His body rests in the New Carlisle cemetery. He was a close student of the Bible and church history.

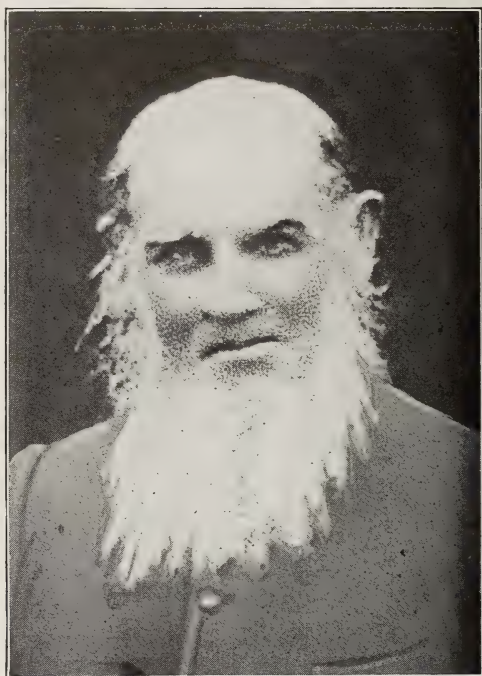


JACOB KEEN

Jacob Keen was born in Jefferson Township, Montgomery County, Ohio, December 24, 1815, on a farm almost in sight of where the first Dunker movement originated in Southwestern Ohio. On this farm he lived for over ninety years. His long life spans almost the entire first century's history of the church in the Miami Valley, hence a brief notice here. He married Catherine Holler May 15, 1834, and was elected to the deacon's office April 23, 1848, in the Lower Miami Church. He was a skilled mechanic, though he lived on a farm, a good financier and counsellor. He had five daughters and one son, but only three lived to maturity and married. Mary was married to Enoch Hyer, Sarah to John Stebbins, and Rachael to John Huffer. By direct descent or marriage into these families and the relationships of his wife, a large number of the officials of the Lower Miami Church have come.

Brother Keen's father-in-law was Elder Frederick Holler, his brother-in-law was Elder George Holler, two nephews, John and Jacob Holler, were ministers. His son-in-law was Elder Enoch Hyer. Elder J. O. Garst's wife is a grandchild. The youngest preacher of Lower Miami, John M. Garst is a great-grandchild. Levi Holler, a deacon, was a nephew. While of the present officials H. O. Stebbins, a deacon, is a grandchild and Bruce Ruble, a deacon, is married to a great-grandchild. Walter Holler, a minister of the Fort McKinley Church, is also a great-nephew. While many others of his descen-

dants are worthy members of the church. His wife with whom he had lived almost sixty-six years died March 19, 1900. From that time his life seemed saddened and he departed January 29, 1906.



Jacob Keen.

A pioneer deacon of the last century.



D. H. KELLER

D. H. Keller was born in Pennsylvania February 6, 1873, where he grew to manhood, attending the public schools and graduating from the Hope High School and attended McPherson College. He united with the church in 1892, was elected to the ministry in 1898, and ordained in 1910. He was married to Martha E. Hilary, February 24,

1897, a fine assistant ever since. He taught school in Kansas, Iowa, and Minnesota, also held pastorates in the last two states. From 1913 to 1916, he efficiently served the West Dayton Church, also Southern



Elder D. H. Keller and wife.

Ohio, once as clerk at the District Meeting, and in 1916 on the standing committee. From Ohio he went to Chicago and is now at Grundy Center, Iowa. He is an energetic and capable minister.



WILLIAM J. KELLER

William J. Keller, son of John and Caroline Keller, was born in Montgomery County, Ohio, August 2, 1873, and was converted Thanksgiving Day, 1908, at Fort McKinley Church. He was married first to Bertha Jane Coy, May 9, 1910. She died and he was married to Elsie M. Landis, February 4, 1917. He was elected to the

ministry September 29, 1914, by the Fort McKinley Church where he resides. He attended the winter term of 1915-16 at Bethany Bible School. He is a plumber by trade in addition to his ministerial duties.



JESSE KINSEY

Jesse Kinsey was born in Randolph Township, Montgomery County, Ohio, November 5, 1836. His grandfather, David Kinsey, with three other families of Brethren emigrated from Lancaster County, Pennsylvania in 1805 and thus were charter members of the first organization in the Miami Valley.

They settled on north branch of Wolf Creek two miles southeast of present village of Clayton. This farm was long known as the



Elder Jesse Kinsey and wife.

Kinsey homestead and here Jacob, father of Jesse, grew to manhood, married and reared his family. His wife was Susan Boyer, daughter of Samuel Boyer who came from Botetourt County, Virginia, about 1815. Jacob Kinsey was born October 19, 1805. He served the church many years as a deacon and departed this life near Trotwood, Ohio, December 30, 1882, as an official of Lower Stillwater Church.

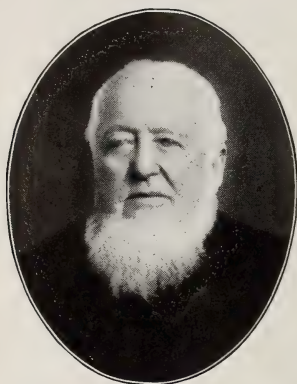
His wife died November, 1892. His second son, Jesse, grew to manhood on the Kinsey homestead obtaining such common school education as those times afforded. February 23, 1860, he married Christina Wolf, daughter of Jacob B. and Catherine Wolf, of Lower Stillwater Church.

In 1865 they located on a farm northwest of Clayton on the National Road where they continued through life. The same year they united with Salem Church and in August, 1866, were installed into the deacon's service. In August, 1872, he was called to the ministry, ordained in 1885 and given charge of the church in 1889. He was a man of rare good judgment, added to a sincere and devoted life. His council was much sought. He made visits to the churches in the southern hill counties. He had many calls to funerals and solemnized over four hundred marriages. His home was one of genuine hospitality. No children were born to their family, but their parental care was shown in rearing four orphans to manhood and womanhood. He died September 17, 1899. His wife survived until August 16, 1910.



WILLIAM KLEPINGER

William Klepinger, son of George and Maria Klepinger (nee Loutzenhizer), was born September 21, 1835, in Montgomery County, Ohio. He was united in marriage to Elizabeth Bowser, December 18, 1856. She was a daughter of Henry and Catherine Bowser (nee Long). To them were born six sons and three daughters. He united with the Lower Stillwater Church in 1858. Here he served as deacon for more than twenty years and in 1881, was called to the ministry, and later ordained. Elder Klepinger's life was devoid of ambition for power or position, but was one of frankness and simplicity. March 12, 1910, he died. June 10, 1917, his wife followed him. Their home was long a place of entertainment for the visiting minister.



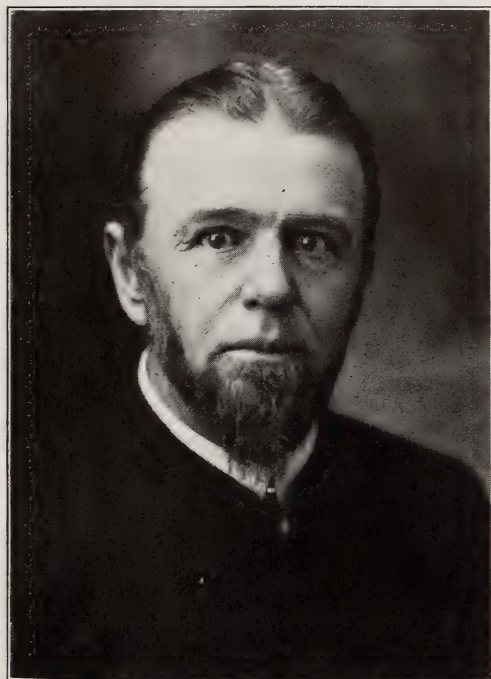
Elder William Klepinger.
Long a faithful elder in the Lower Stillwater Church.



ALFRED L. KLEPINGER

Alfred L. Klepinger, son of Deacon Henry and Elizabeth Klepinger (nee Miller), was born near Dayton, Ohio, January 19, 1862. George Klepinger, the grandfather, came from Pennsylvania. Alfred grew upon the farm with pleasant associations as his father and mother had nine children born to them. He supplemented his education by taking a business course in Dayton and normal work at Valparaiso, Indiana, and Ada, Ohio.

He taught school a number of years. He joined the church in 1896, was elected to the ministry in 1898 and ordained in 1909, and after the Fort McKinley Church was organized, presided over it for some years. He married Mary Olive Miller, September 22, 1895, and has four children. He has done some evangelistic work and is a fine text sermonizer.



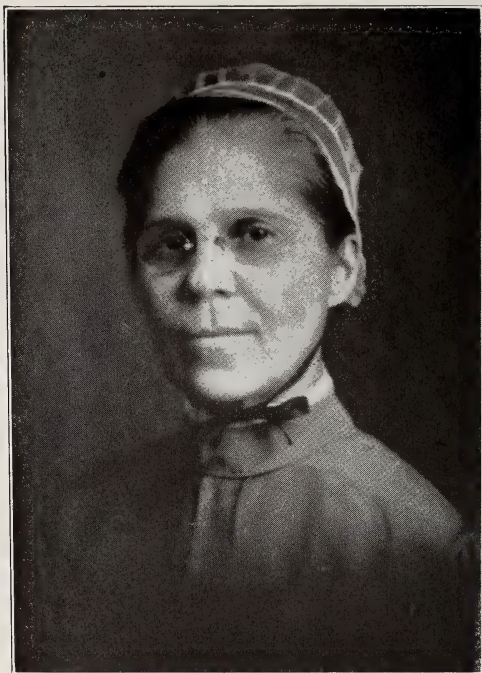
Elder Alfred L. Klepinger.



EVA KINDELL

The subject of this brief sketch probably enjoys the distinction of being the longest in office through consecutive years, of any sister Sunday-school superintendent in the Miami Valley. Sister Eva Kindell has occupied that position for nearly a score of years. She was born at Deedsville, Indiana, September 5, 1865, united with the church in 1880 and was married to J. B. Kindell, September 22, 1889. One daughter was born to them. Sister Eva, previous to her marriage, took some school work at Mount Morris College and Peru, Indiana.

Since December, 1900, she has been elected annually, superintendent of the Pleasant Hill Sunday school.



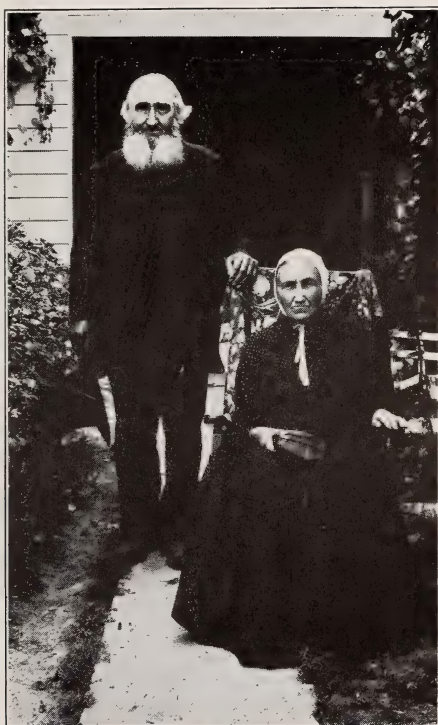
Eva Kindell.



TOBIAS KREIDER

Tobias Kreider was born in Montgomery County, Ohio, February 27, 1826. He married Lydia Wellbaum December 30, 1847. They moved near Painter Creek, Darke County, in the spring of 1848. They early joined the Church of the Brethren. Fourteen children were born to them, ten of whom survived their parents. Brother Kreider was elected to the ministry June 25, 1864, in which respon-

sible capacity he faithfully labored, preaching hundreds of funerals in Darke and adjoining counties and solemnizing many marriages. He was ordained and for a score of years presided over the Ludlow Church. He also presided over a number of other churches. His usual brotherly kindness and fatherly sympathy gave him great



Elder Tobias Kreider and wife.

power in settling troubles. He represented on standing committee in 1894. Seven weeks before his death, his wife died, which seemed to cast a gloom over his mind, which doubtless affected it, as he came to his death in a tragic way, his body being found in the water of a gravel pit on the morning of October 15, 1902, where he had gone the preceding night. Twenty-seven ministers and about three thousand

people attended his funeral. Elder Kreider, in disposition, was social, jovial and kindhearted, and was respected by all.



LAWRENCE KREIDER

Lawrence Kreider was the son of Elder Tobias and Lydia Kreider, born in Franklin Township, Darke County, Ohio, December 5, 1871. His conversion occurred September 23, 1894. He was



Elder Lawrence Kreider and wife.
One of the elders of the Painter Creek Church.

married to Armina Shafer January 29, 1891. He was elected to the ministry by the Ludlow congregation June 22, 1901, and ordained August 27, 1910.

His main work in the ministry has been done in the Painter Creek Church where he is now Associate Presiding Elder. He is a zealous minister whose preaching is enthusiastic, evidencing a deep inner consecration of spirit to the Lord's work.

WILLIS C. KREIDER

Willis C. Kreider was born in Franklin Township, Darke County, Ohio, February 18, 1875, being the son of Elder Tobias and Lydia Kreider. He was converted April 19, 1900, and entered the ministry March 28, 1908. He married Pearl Besecker September 26, 1895. He preaches in turn at Painter Creek and Red River.

**RAYMOND M. LANTIS**

Raymond M. Lantis was born in Preble County, Ohio, September 13, 1886. He gave his heart to the Lord, April 19, 1903. He was united in marriage to Mae E. Brumbaugh, February 16, 1906. They lived in Alabama for a while, where he was put into the ministry at Fruitdale, December 30, 1911. They returned to Ohio, uniting with the West Dayton congregation for a time. By request of the Palestine Church, he moved there in 1915 and was ordained June 8, 1916. He was given charge of the church, September 8, 1917, and still presides over it.

**DAVID LEATHERMAN**

David Leatherman was born in Hampshire County, Virginia, August 4, 1841. At the age of fourteen years he came to Clark County, Ohio, where he resided until his death. In 1870 he was married to Mary Smith. To this union were born two daughters, Mrs. George Croft and Mrs. Varner Stockstill, who reside near New Carlisle. In 1878 he and his wife were baptized at McKee's Mill, an historic place of baptism, near New Carlisle. In 1882 he was

called to the ministry in the Donnel's Creek Church, and ordained in 18.6. He served the Donnel's Creek Church as Presiding Elder for over eight years, resigning because of a defect in his hearing. When a separate congregation was organized, by the members living near New Carlisle, he was, unanimous consent, chosen as Presiding Elder, serving one year. As a ruling elder he was possessed of good executive ability. He was able to grasp clearly the facts of any



Elder David Leatherman and wife.

situation, and was a strong contender for the old ways. Having a fine knowledge of the Bible himself, he believed in the "instant in season and out of season" method of preaching. He enjoyed seeing the "boys" in the ministry called on unexpectedly. On many occasions he called for a text from his audience, and quite often he then preached his best sermons. He possessed a keen, ready wit, which was manifested in conversation, and often in his public utterances.

His labors were largely of the pioneer type. For six years, in his early ministry, he drove to Summerford, in Madison County, a distance of thirty-five miles, going on Saturday, preaching and returning on Sunday. He also drove to Greene County, a distance of twenty miles, and held services among the isolated members. He

believed in a free gospel. During these years of service for the Master, he was engaged in farming, but the pressing duties of the farm did not keep him from answering the many calls. In his ministry he preached nearly 300 funerals and officiated at about 100 weddings. He continued his farm and ministerial labors until a very brief time before his death. Leaving the farm, he moved to New Carlisle, where he died November 29, 1918. In his ministerial duties, Sister Leatherman was a real helpmeet. Together they cast a strong, helpful influence.

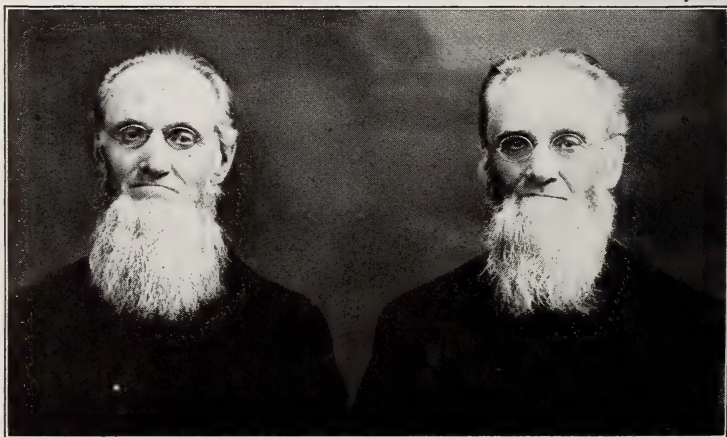


Elder Rolland N. Leatherman and wife.
He is the pastor of the Cincinnati Church.

ROLAND N. LEATHERMAN

Roland N. Leatherman, son of John and Mary Leatherman (nee Dresher), was born near Springfield, Ohio, January 29, 1888. He came to the church December 21, 1903, and was called to the ministry September 15, 1909. He spent five years in school work in Chicago, most of which was at Bethany Bible School. While in Chicago he met and married Pearl C., daughter of Jacob and Elma Shutt (nee Neher).

After his marriage which occurred March 24, 1912 he moved to Chicago. October 15, 1914 he moved to Champaign, Illinois, where he took charge of the mission. He was ordained March 18, 1917. September 12, 1917, he moved to Ohio where he assumed the pastoral duties of the Cincinnati Church. He is possessed of rare natural ability, and has held a number of successful revivals.



The Longanecker Twin Preachers.
Joseph Longanecker Henry Longanecker.

JOSEPH AND HENRY C. LONGANECKER

These elders, the oldest twin ministers of the church of the Brethren or perhaps of any denomination, were born in Georgetown (Potsdam), Ohio, September 19, 1848. They were the twin sons of Benjamin and Rebecca Longanecker (nee Wellbaum). The astonishing physical resemblance they bear one another is only equaled by the similarity of their pulpit methods which is of an earnest energetic type.

Joseph married Emeline Albaugh, August 22, 1869. They joined the church in 1870. They had five children, three living. She died September 1, 1879, and September 16, 1880, he married Maggie Albaugh, sister of the former. Three children were born. She died February 16, 1911, and May 27, 1914, he married Anna Shank (nee Sipe), whose first marriage he had solemnized and had baptized her into the church. He was elected to the ministry at Union City in 1882 and ordained at Price's Creek in 1900. He moved to Price's Creek in 1885, and presided over the church from 1900 to 1918. Elder Joseph made a most successful solicitor for the Brethren Home. He helped also to locate it. He recently moved from the Price's Creek Church to Brookville, Ohio, where he now resides, and is active in the Master's service.

Henry married Matilda Isenberger September 12, 1869. He was baptized in 1870. He was elected to the ministry in 1882, was ordained in the Berthold church, North Dakota, in 1902. He served Mosquito Creek from 1893 to 1895, Anderson, Indiana, one year, then Sidney from 1896 to 1900. He moved to North Dakota and organized the Berthold Church in 1901, serving here nine years, then in 1910, moved to Tekoa, Washington, serving three years and also as elder over three other churches. He moved back to Berthold in 1913, and back to Ohio in 1916, locating in the Poplar Grove Church territory. Up to 1919, he had baptized 112, officiated at 126 funerals, and fifty-seven marriages. Since the above was written, Elder Henry died April 22, 1920, in the Poplar Grove district, aged seventy-one years, seven months and five days.

OMER B. MAPHIS

Omer B. Maphis, son of Franklin B. and S. Elizabeth Maphis (nee Dafler), was born in Montgomery County, Ohio, May 16, 1894, two months and two days after the death of his father. April 2, 1905 he united with the church. He graduated from the Brookville High School 1912. The two years following he spent at Manchester College. Part of the year 1914 he attended Ohio State University. He was called to the ministry by the Brookville congregation August 25, 1914. The year 1914-1915 he improved at the Blue Ridge College from which he received his A. B. degree that year. July 1, 1915 he assumed pastoral duties of the Springfield mission. One year later he resigned and is now at Bethany Bible School.



THOMAS AND SARAH MAJOR

In 1842 Thomas Major and Sister Sarah Righter were united in marriage. In 1847 they came to Ohio, locating in Highland County. Sarah was born near Philadelphia, Pennsylvania, August 29, 1808. Her father was a minister of the Church of the Brethren. The date of Brother Major's birth is not accessible. Both were recipients of a common school education. Sister Major has the distinction of being the first sister to exercise in the pulpit as speaker. Her inspiration to serve in such capacity came from hearing Harriet Livermore, a prominent speaker of that day. Almost simultaneous with her conversion came the call to preach. Public sentiment in church circles did not appreciate sisters taking such extended liberties at this time. Her father sympathized with his daughter, as also did other ministers of note. By her mild and wise counsels she did much acceptable work in the church, also in jails, infirmaries etc. To help earth's creatures and the cause of the Lord Jesus was the love of her life. But on September 18, 1884, she passed away, loved by all who knew her. Her husband followed four years later. Their

bodies lie in the cemetery at Greenfield, Ohio. Three children came to brighten their home and they were prospered in earthly things. On one occasion the surrey in which they were traveling to their appointment at the Lexington church broke down in the creek they



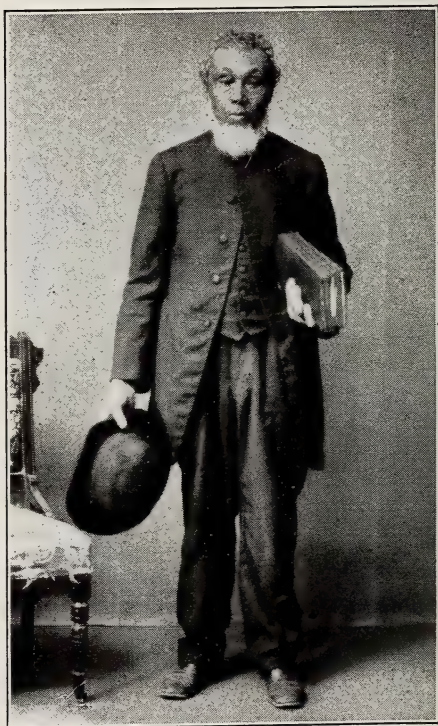
Sarah Major.

Our pioneer woman preacher.

were crossing. Elder Major got out, threw the harness in the rig, put his wife on the beast and they proceeded to the Lord's work. He often sought her advice in church matters. She was responsible for his success in the ministry in many ways. Sarah was a woman of uncommon ability. All she did in the pulpit was becoming and natural, devoid of any appearance of egotistical display. Simplicity and humility as well as good taste and good judgement were marked characteristics of hers. Many times she waxed eloquent in her appeals and stirred especially the hearts of her own sex to action for Christ.

J. F. MARTIN

J. F. Martin was born February 14, 1848, at North Clayton, Ohio. His conversion occurred in the Upper Stillwater Church. He has lived in Miami County, but now lives in Darke. He was married to Lovina Warner, June 11, 1874. He was called to the ministry in 1887, in the North Star congregation.



Elder James May.

Our only colored elder.

Though nearly four score years, he is still zealous in the faith.

JAMES MAY (Colored)

To Elder James May belongs the distinction of being the only colored bishop of our church in Southern Ohio, or probably elsewhere. He was born in Botetourt County, West Virginia, May 11, 1843. His parents were Henry and Elizabeth May (nee Wilson), the latter a charter member of the Circleville (colored) Church. He had four sisters and five brothers, one of whom, Charles E. May, is also a minister in our church, now living near Columbus, Ohio. Elder May's wife was Susan Dade. She died in 1904. He came to Ohio in 1863, was baptized in Walnut Creek, south of Chillicothe, by Elder Landon West, in 1878, called to the ministry about 1882 and ordained to the eldership in the 90's. At Circleville he baptized sixteen; at Frankfort, two; at Washington Court House, one, and about 1904 in Arkansas he baptized twelve. He remained here only three months, returning to Circleville, where he now lives, aged but consecrated.

**URIAH R. McCORKLE**

Uriah R. McCorkle was born April 7, 1876. He united with the church November 20, 1895, during a revival held by Elder I. J. Rosenberger. He was married to Rosa Longanecker August 2, 1903. She is a daughter of Elder H. C. Longanecker. He was elected to the ministry, August 6, 1904, and ordained elder, June 22, 1918. The Loramie congregation, his home church, has been largely the scene of his activity.

**WILLIAM EARL McFARLAND**

William Earl McFarland, son of Artemas and Rebecca McFarland, was born in Randolph County, Indiana, January 3, 1883. He

was married to Pearletta Onkst, March 4, 1905. They have four children. He united with the Union City Church in 1904, called to the deaconship in 1912 and to the ministry in 1915. He resides on a farm.



JACOB MILLER

It is of interest to know that this herald of the cross was the first minister of the church to preach in Virginia and Indiana, and almost the first in Ohio, and the first to locate west of the Great Miami river. He was born in Franklin County, Pennsylvania, in 1735. His parents came from Germany. He united with the church in early life and was set apart to the ministry. He married in his youth and moved to Franklin County, Virginia, in 1765, where he built up a large church in that locality.

He moved to Ohio in 1800 and settled four miles southwest of Dayton, on the west side of the river. He died in 1815 and was buried on his farm, in sight of where the Lower Miami Church house now stands. He was the first elder of the Lower Miami Church, helping to organize it, and all the other churches after it in Southern Ohio, organized prior to his death, also the first church in Indiana in 1809. Four of his sons are thought to have been preachers, Daniel, Abraham, Aaron and David. Mary married Samuel Darst, becoming the mother of two Ohio ministers, Isaac and John Darst.

Elder Miller's other children John, Jacob, Tobias, Isaac, Samuel, Eva and Anna, twelve in all through their descendants have had a wonderful influence on the church if it were traced. Elder Miller's grave is on a bluff in a field on his old farm. It was rediscovered and marked, July 5, 1916, by Elders John Calvin Bright and Jesse O. Garst. Brother Bright put a rough stone on the grave, and at his dictation, Brother Garst wrote with some chalk, the figures, 1735 and 1816, as expressive of his birth and death. A picture of the grave was taken. A later investigation by Brother Garst proves the date,

1816, erroneous as Elder Miller died in 1815. Southern Ohio a few years ago, through District Meeting, ordered a suitable marker erected but appointed nobody to execute it, hence Elder Miller's only monument is his works.



DANIEL MILLER

Stephen Miller, the father of the subject of our sketch, was twice married, first to Anna Bohlman, of whose children, Daniel was the eldest. She died in Clermont County. Stephen's second wife was Anna Deardorff (nee Lesh), who also bore him children, among whom were John J. and Stephen, who became ministers in the church. Daniel was born in Bedford County, Pennsylvania, December 30, 1797. When eighteen months of age, his father built a raft on the Ohio river and floated down the stream to Kentucky, where they landed and lived for a while in that state. They, then, moved to Clermont County, Ohio. They next moved to Montgomery County, Ohio, where Daniel's father in 1816, built the first frame house in Jackson Township. On November 15, 1821, he was united in marriage to Sarah Harris, of Clermont County, Ohio. To this union were born three daughters: Anna, November 18, 1822; Sarah, November 1, 1824; and Mary, September 3, 1828. He united with the Church of the Brethren when about the age of twenty-seven, being brought under conviction through a serious illness. A short time after this he was elected to the ministry in the Stonelick Church, and later on was ordained in the Upper Twin Church.

After his marriage he lived in Clermont County where he bought a small farm on easy terms but in the fall of 1828, he sold this farm and purchased 160 acres for \$625 in Preble County, where he moved April 13, 1829. His new home consisted of a log cabin built near the center of the place surrounded by the forest. The following winter he built a more comfortable house from hewed logs, which is yet standing. August 22, 1831, his helpmate died leaving him with three small children. January 31, 1833, he was married to Hannah Earnest, to whom were born one son, Samuel, and one daughter, Catherine, who

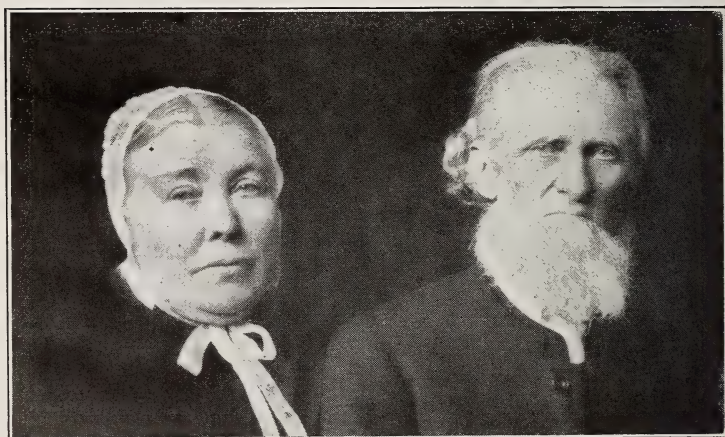
died in 1847. All his children united with the church while young. Anna married Robert Wysong, Sarah, Josiah Woods, and Mary, James Swihart. These brethren all became deacons in the church.

Elder Miller served the Upper Twin Church as Presiding Bishop for thirty years. He was one of the first advocates of the pastoral visit and made regular calls on all the members in the congregation. He solemnized many marriages, preached many funerals and assisted in organizing many churches. His useful life came to a close June 8, 1879.



SAMUEL MILLER

Samuel Miller, son of Elder Daniel Miller, was born January 20, 1834. He was married to Margaret Marker Miller, September 30, 1855. He was elected deacon in the Upper Twin Church in 1874, and to the ministry in 1881. His father, Elder Miller, in order that he might give more of his time to the church, sold his possessions to



Samuel Miller and wife.

Samuel, with whom he and his wife lived for twenty-four years. Brother Samuel and his good wife, Margaret, have grown old in the service of the Master, still living on the old home place.



B. F. MILLER

B. F. Miller, the son of Benjamin and Elizabeth Miller (nee Bowser), was born March 5, 1843, near Dayton, Ohio. His parents were members of the Church of the Brethren. B. F., besides acquiring a good common school education, attended the Normal school at Lebanon, several terms.

He married Lucy Ann Funderburg, September 4, 1873, and they have two sons. He confessed Christ in 1873 in the Donnel's Creek Church, and in 1881 was called to the deacon's office in which capacity he gave the church much faithful service. He served two years on the Book and Tract work from its beginning. He moved to the village of North Hampton in 1914 retiring from the active pursuits of life.



ANDREW MILLER

Andrew Miller was the son of Levi and Susanna Miller. He was born September 22, 1849, in Preble County, Ohio. He was married to Anna Sayler March 18, 1880. He was elected to the ministry by the Price's Creek Church in July, 1892, and ordained in July, 1902.

He has been a member of the church since December 18, 1887, and is a willing worker. Elder Miller lives on a farm. His daughter, Ada, is the wife of Herschel Weaver.

I. B. MILLER

I. B. Miller was the son of Aaron and Susanna Miller, born in Darke County, Ohio, July 10, 1860. He was married February 22, 1880, to Mary Bashore. She died and again he was married June 18, 1893, to Sallie Kneisley.

He was elected to the ministry on February 20, 1895, by the Oakland Church. He was the proprietor of a large furniture and undertaking establishment at Gettysburg, Ohio, where he ministered in his business to the surrounding community. Few men have had more business tact or been more courteous in deportment and benevolent in disposition. He came to his end in a tragic way on March 18, 1918, when he and his son, Ralph, attempted to cross the railroad at the crossing west of the depot at Gettysburg, with the auto hearse and were caught on the track by the through mail train, killing him instantly. The accident was a shock to the community and the church at large.



HUGH MILLER

Hugh Miller, son of Elder Abednego and Mary Miller, was born in Logan County, March 7, 1881. He had the advantages of high school work and several years in Bethany Bible School. His conversion occurred in 1892. He was married to Arie May Huber, February 10, 1903.

They are the parents of three children. They lived near Donnel's Creek Church some years where he was called to the ministry in 1909. Afterwards they moved back to Logan County. He was called to the pastorate of the Oakland Church in 1915. Here he was ordained May 24, 1919. He terminated his pastoral work here in the fall of same year and now lives at Bellefontaine, Ohio. He has done some good evangelistic and pastoral work.



Elder Hugh Miller and wife.



MINA H. BOSSERMAN MILLER

Mina H. Bosserman Miller was born near Bradford, Ohio, in the home of David E. and Salome Bosserman (nee Hollopeter), December 28, 1870. She had the advantages of a good high school course, supplemented by work in Manchester College four years, and Mount Morris College from 1901 to 1903. She was then stenographer in the Brethren Publishing House the next six years. Her love for the mission cause finds her next devoting herself to this work, first at Rockford, Illinois, then back to Ohio, to West Dayton, Casstown, Troy and Circleville and finally to Bethany Bible School for a year's study. In her busy life she has found time to

act as secretary of the Sisters' Aid Society for the District and lastly to become the wife of H. W. Miller, February 13, 1919, with whom she now resides just north of Bradford.



Mina H. (Bosserman) Miller.



J. P. MILLER

J. P. Miller was born October 11, 1875, at Cove, Maryland. His parents were S. A. and Anne Miller (nee Daniels). He was converted in 1893. He moved to Ohio in May, 1906. He was married to Martha Miller (nee Gnagey), November 2, 1900. He was elected to the ministry in the Middle District Church January 22, 1910, and advanced to the eldership, September 13, 1917.

He has been associate and is now Presiding Elder over the Middle District Church. His life was saddened by the death of his wife in the fall of 1918. Elder Miller is steadfast in his devotion to the church.



EDWARD MILLER

Edward Miller, son of Levi N. and Susan Miller, was born in Miami County, Ohio, August 8, 1880. His conversion occurred November, 1908. He was married August 24, 1907, to Mary J. Shock. He was elected to the ministry at Painter Creek June 4, 1914, and advanced to the second degree at Harris Creek in 1916. He has received some normal training at Oxford University and taught school ten years.

He has also taken some special Bible work at Bethany Bible School and Manchester College. He was assistant Sunday-school secretary of Southern Ohio for six years. At present he is in the Ludlow Church.



HARVEY MILLER

Harvey Miller was born April 20, 1862, near Potsdam, Ohio, son of David G. and Sarah Miller (nee Stoltz). He was married April 3, 1882, to Catherine A. Hoke. He lived mostly in Miami County but moved to Englewood in 1909.

He joined the River Brethren in 1882, and was elected to the ministry in 1899. In 1917, he became a member and minister of the Church of the Brethren in the Lower Stillwater Church.

A. B. MILLER

A. B. Miller was born in Darke County, Ohio, June 17, 1854, the son of George and Caroline Miller. He was married to Susanna Marling, December 20, 1875. She died in 1907, and he then married Elizabeth Heckman Wiest, November 5, 1908. Since 1902, he has been a trustee of the Brethren Home, acting as the efficient secretary of the same and most of the time as treasurer also. He has been a member of the church since 1877.

**ADAM MINNICH**

Adam Minnich, son of Jacob and Elizabeth Minnich (nee Long), was born in Montgomery County, Ohio, April 6, 1835. He was twice married, his first wife being Katherine Ziegler and to them were born five sons. His second marriage was to Laura Mumma. He was an earnest energetic brother. He served the District on the Board of Trustees of the Brethren Home and also on the Book and Tract work, and a member of the District Mission Board, and was on the committee of arrangements for the Annual Conference of 1886. He died in a tragic way, April 15, 1914.

**GRANVILLE W. MINNICH**

Granville W. Minnich, the son of Adam and Catherine Minnich, was born August 9, 1857, near Union, Ohio. He was married to Malinda Hershey in 1879 and joined the church ten years later at Georgetown. He was elected a deacon in 1894, to the ministry in 1897 in the Ludlow Church and ordained in the Greenville Church

in 1911. His wife died in 1896, and in 1898 he married Martha Ditter Albaugh, who died in 1899. He married Sarah Shellabarger Neher in 1901. He lived in Trotwood from 1900 to 1909 and from 1915 to 1917. He was engaged in the grain business and aided in the



Elder Granville W. Minnich and wife.

ministry. He was six years superintendent of the Brethren Home and after an absence of two years returned to take up the work in 1917. While there he also presided over Greenville Church from 1918 to the fall of 1919, when he resigned the superintendency of the Home and moved to West Milton.



DAVID MINNICH

David Minnich was born in Darke County, Ohio, January 25, 1855, son of Jacob and Anna Minnich (nee Longanecker). He be-

came converted July 5, 1885, and was married December 26, 1878, to Saloma Noffsinger. He was elected to the deacon's office in 1886, to the ministry June 10, 1899, and ordained an elder in 1909. He



Elder David Minnich and wife.

lived three years in the Union City Church and afterwards in the Pleasant Valley Church. He taught common school from 1876 to 1884 inclusive. Of later years he has given much time to the fire insurance business in addition to his ministerial duties.



WILLIAM MINNICH

Jacob Minnich, son of George and Nancy Minnich (nee Shoemaker), came with his parents from Pennsylvania to Ohio by wagons in 1834. He was then twelve years old. His family finally located near Painter Creek Church where the parents were laid to rest in the Newcomer cemetery near by.

In the same year, 1834, Elder Henry and Anna Longanecker (nee Hart), also came from Pennsylvania and located near the old Sugar Grove Church, Miami County, Ohio. Their bodies lie in the

cemetery near the old church. In their family was a daughter Anna then nine years old, who became the wife of the above named Jacob Minnich. They moved from Painter Creek to Hillgrove in 1867. There the mother died in 1882 and the father in 1909, both being buried in Snell cemetery near Poplar Grove Church.



Elder William Minnich and wife.
The present Presiding Elder of the Salem Church.

Of their family of ten sons and two daughters, William is the youngest, born May 8, 1868. His education was obtained in the common schools of Darke County, supplemented by a term at Ada, in 1883 and a summer term at Gettysburg, in 1890. He taught thirteen years in the schools of Darke and Montgomery counties. December 20, 1890, he married Sarah, daughter of David and Hannah Heckman (nee Brumbaugh), of Salem Church; they have three sons still living, from this union.

Elder Minnich was baptized by John H. Brumbaugh, December 17, 1894, during a series of meetings by Andrew Hutchison. In 1900 he was elected deacon and in 1902 to the ministry. He was ordained in 1908, and became assistant to Elder John M. Brumbaugh in 1909 and to the full bishopship in 1910. He was chosen to preside over Eversole Church in 1914, which position he held four years. He is a prudent elder.



LEVI MINNICH

Levi Minnich was born near Painter Creek, Darke County, Ohio, March 19, 1862. His father, Abraham, was born in Franklin County, Pennsylvania, and came with his parents to Ohio in 1834. His mother, Elizabeth, was the daughter of Jacob Swinger who was born in Wittenburg, Germany. Brother Levi was converted in 1890. He began teaching at the age of twenty and taught ten years, the last year as superintendent at Gettysburg, Ohio. He attended the Ohio Normal University in 1886.

He has served many years on the Board of Education of his township. He is now a member of the Board of Trustees of Manchester College. He has always been much interested in Sunday-school work. He was superintendent of the Painter Creek school for more than a score of consecutive years and was District Sunday-school secretary from 1895 to 1902. He was, for a number of years, a member of the General Sunday-school Advisory Committee and later of the General Sunday-school Board of the Brotherhood. He also served the church for many years on the Sunday-school Institute Committee of Southern Ohio and as District Secretary of the Temperance Committee from 1911 to the present. He was married to Laura E. Netzey, of Naperville, Illinois, May 24, 1888. Three children are the fruits of this union. His wife died December 18, 1909. He was again married August 21, 1912, to Susie Forney of California, the daughter of Elder Edmund Forney. She was born near Polo, Illinois, September 20, 1870. She graduated in a Bible course at Mount Morris

College, in 1892-1893, and took a two year course at Bethany Bible School. She has been active in church and mission work in different ways and places. She was secretary of the general organization of the Ladies' Aid Society of the Brotherhood for three years.



Levi Minnich and wife.
Present trustee of Manchester College.



SAMUEL MOHLER

Samuel Mohler was born May 19, 1808; being a member of a large family that resided in Juniata County, Pennsylvania. At the age of twenty, he married Catherine Sayler, a relative of Elder D. P. Sayler. Soon after this union they moved near Waynesboro, where they united with the church. They soon moved to Ohio near

Covington where they lived about sixty-two years. Eight sons and three daughters were born to them. Three sons were ministers: Samuel S. and Martin of Missouri and John S. of Kansas. Samuel Mohler and his son Samuel S. were elected to the ministry on a tie vote, November 5, 1857. Elders Peter Nead and Abraham Flory officiating. His special line of work was not preaching but shepherding, in which he had great natural ability. He was slow in rendering a decision and slow to change it when formed. He was a keen observer and had order and system in all he did on the farm or in the church.

All his children early united with the church. Prompt in all his obligations and liberal to the needy, caused the "Gospel Messengers" to say "If all our elders sent in their missionary collections as Brother Samuel Mohler, our treasury would soon be filled." He was a man of great vigor of mind and body, with something peculiarly striking yet pleasing in his appearance. About three months before his decease, in walking across his room, he fell and broke his leg which finally resulted in his death, July 26, 1891.



GEORGE MOHLER

George Mohler, son of Ephraim and Anna Mohler, was born in Miami County, Ohio, December 16, 1849. He was inclined to be studious, and after completing the common school, took one term in the Greenville High School, qualifying himself to teach, which he followed for a number of years. He married Mary E. Deeter, December 25, 1877.

To them eleven children were born. He and his wife united with the church at Covington in 1879. He was elected to the ministry here in 1889, and became a useful minister. He moved to the Pleasant Hill Church in 1902. He and Isaac Frantz were ordained July 31, 1909, and given the oversight jointly March 3, 1910, of this church until September 6, 1917. After which he had it alone until his resignation one year later, as he moved back in 1918 to his old home congregation, the Covington Church.



Elder George Mohler and wife.



J. T. and SARAH ELIZABETH MOLL

John Thomas Moll was born in Prospect, Ohio, November 24, 1858. He was reared in Fulton, Whiteside County, Illinois. At the age of twenty-one he moved to St. Louis, Missouri. He lived out of the church until 1896, and was converted in Salvation Army Barracks, Vine Street and Canal, Cincinnati. He bought a testament and read and sought for the people that lived and held out for the most Scripture. How he found them, and became, with his wife, the pioneer worker in the Constance, Kentucky, mission is told in the story of that little church. His wife, Sarah Elizabeth Moll (nee Selvidge), was born January 16, 1850, below the Mason-Dixon line, of Baptist parents. While an infant, her mother died. Her father died in the Civil War which left her an orphan. She was brought to St. Louis, Missouri, sometime in the sixties, fell into the hands of Catholics and was christened in their church. She lived as a Catholic until she was thirty-one and at the age of thirty-five was converted in Maywood, Missouri.

She was baptized in Hickory Baptist Church near that place and belonged to that church until 1898 when she became a member of the Church of the Brethren.



HARVEY MOTE

Harvey Mote was born in Miami County, November 10, 1843, and was left an orphan when eight years old. He enlisted and served four years during the Civil War, being wounded at Resaca, Georgia.



Elder Harvey Mote and wife.

He married Esther Niswonger, May 13, 1866, and four years later he was baptized in the Ludlow Church. In 1871, he moved from this church to the church at Union City where he was elected a deacon ten years later. The Pleasant Valley Church having been formed from some of the Union City Church, he was elected to the ministry in the Pleasant Valley Church in 1895 and ordained in 1900 in which office he labored until called home, April 1, 1909. Sister Minna Heckman (nee Mote), is his daughter.

DAVID MURRAY

In 1812 the family of John and Elizabeth Murray (nee Wellbaum), emigrated from Huntingdon County, Pennsylvania, to Ohio, locating near Air Hill. Included in this family was Samuel Murray who became a very influential minister and bishop, dying in Indianapolis, March 31, 1906, lacking one day of rounding out a century. He had been elected to the ministry in the Wolf Creek Church in 1843 and moved to Indiana in 1851.

David, the subject of this sketch, was born September 15, 1803. At nine years of age he accompanied his parents on their trip by wagon to Pittsburgh, then on flat-boat down the Ohio river to Cincinnati and again by wagon to their new home in the "Big Woods" of Montgomery County. After six years of toil, the father died and at the age of fifteen David did his part in supporting the family.

He married Elizabeth Mikesell and to them were born a large family. Those now living are Moses of California, Dr. Murray of Union City, Indiana, G. W. and Abner of Springfield, Illinois, John of Dayton, Ohio, Susannah Ullery of Covington, Ohio, and Hannah Shrenes of Fletcher, Ohio. In 1854 he was called to the ministry by the Lower Miami Church and later ordained there in 1873. In 1876 he came to Salem Church and served faithfully as her bishop until his death, September 10, 1884. He loved the simple life and advocated mild means in church government.

The Murrays (Morays) were of Scotch-Irish descent. John the ancestor of those referred to above, came as a soldier of the British Army in the Revolutionary War. He chose to remain in America. He reared a large family in Pennsylvania. Of these, as narrated, John came to Ohio with a large family, three of whom, David, Samuel, and John, became ministers in the church, and a grandson, Samuel, of Covington, followed in the same walk of life giving his efforts to the Old Order Brethren. It may be said of four of these brothers that they were a much-married family; the number of their wives aggregating about twenty, each a legal and legitimate companion.

D. R. MURRAY

Darrell R. Murray was born March 9, 1897, in Dayton, Ohio. His parents were Daniel C. and Sarah Murray (nee Erbaugh). He was converted at West Dayton Church, October 19, 1909, and elected to the ministry in the same church April 27, 1916. He filled the appointments at Troy, Ohio, for a while. He has done some evangelistic work. At present he is attending Manchester College and teaching in the academy.



PETER NEAD

Peter Nead was born of Lutheran parentage, at Hagerstown, Maryland, January 7, 1796. His father was a slave holder and the Nead children were well educated. Two of his brothers were ministers of the church in Tennessee. Peter became a Methodist and served as a class leader. The Methodists at that time were very plain and common. He preached independently for a time, then after reading a pamphlet by Elder Benjamin Bowman, he learned of the Brethren, and soon gave evidence of his faith by becoming one of them.

He was called to the ministry the same day Elder John Kline was elected deacon. This was shortly after his marriage to Elizabeth Yount, December 20, 1825. He settled in Virginia in Rockingham County but in 1840 moved to Augusta, from here in 1843, to Boute-tourt, and from there to Ross County, Ohio, in 1848, and the same year to Montgomery near the Bear Creek Church. In 1850, he located near the Lower Stillwater Church where he remained until his death March 16, 1877. At this home in Stillwater, largely paid for by the Brethren, he compiled "Nead's Theology." This comprised some works he had formerly written with some additional matter. It was long a standard work in the church. In 1866, he wrote his "Wisdom and Power of God as Displayed in Creation and Redemption." A little earlier he

with others published "Winchester's Lectures on the Prophecies," a work dealing with restoration, in which he firmly believed. When he first united with the church, his attire was more stylish than the Brethren loved to see. After a meeting at his home, a brother asked him to go with him to the barn. Entering which, the brother approached a fanning mill and reaching down in it, brought forth a new low crowned hat, saying "Here, Peter, is a hat that will correspond with the profession you make, will you wear it?" Peter complied and in after life through the "Vindicator," a periodical he helped to start, was a strong exponent of the old ways. Perhaps Southern Ohio never had a preacher more universally esteemed than he was during the fifth and sixth decades of the last century.

His wife died May 28, 1864. They had four children, Daniel, who became Prosecuting Attorney of Montgomery County and died young. Samuel, who married Susan Shively, and moved to Miami County, Indiana, where their son, D. P. Nead, is an elder in the Pipe Creek Church. Barbara married Samuel Kinsey, a minister and a founder of the "Vindicator," the official organ of the Old Order Church. Their son, William Nead Kinsey, is a minister in that church, and resides on a part of the old homestead. Mary, unmarried, cared for her parents until their departure, and then remained in the old home with the family of a niece, Mrs. George W. Yount, until her death. The bodies of Elder Peter Nead and wife, rest in the cemetery near the Happy Corner Church.



JAMES M. NEFF

James M. Neff was born February 19, 1862, near Roann, Indiana. When eleven he lost his mother and at fourteen he joined the church at Eel River, near the place of his birth. Reared on a farm, he was physically weak, but mentally strong, receiving the A. B. degree from Manchester College in 1886, where he also taught a few years. May 20, 1888, he married Lydia Fahnstock, of Covington, where he lived a while and was elected to the ministry in 1889. His wife died in 1896. He was again married April 14, 1898, to

Florence Ennis. Brother Neff's life was a long and finally losing struggle to recuperate his failing health. On account of this he lived in many places in the south and west, but wherever he went he served the church with voice and pen. He died December 15, 1912, at El Centro, California.



EARL CHESTER NEFF

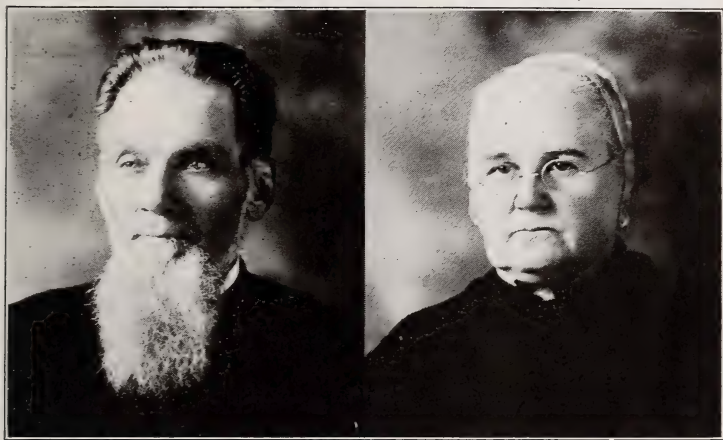
Earl C. Neff, son of John Peter and Sarah Nevada Neff, was born near Dayton, Ohio, January 15, 1886. He was baptized in the Bear Creek Church September 2, 1899. He was married at Eldorado, to Ada Eby July 21, 1909. He was elected to the ministry in 1906 in the Bear Creek Church, and served at one time as pastor of the Circleville Church. His education consisted of a college preparatory course, a correspondence course, also was a student at Bethany Bible School and Moody Bible Institute, also schools in Dayton and Columbus. He now resides in the Fort McKinley Church territory.



ABRAHAM S. NEHER.

Abraham S. Neher, son of Adam and Rebecca Studebaker Neher, the oldest of a family of ten children, was born March 26, 1850, in Clark County, Ohio. He moved with his parents to Miami County, Ohio, in 1851, to a farm in the bounds of the Hickory Grove Church, married Ella N. Schriver October 1, 1876, and united with the church in 1878. He moved from the Hickory Grove Church to the Covington congregation in 1882. Sister Neher departed this life March 16, 1883. He was married to Fanny Hollinger, daughter of Moses and Susan Wise Hollinger, January 6, 1884, was chosen to the deacon's office by the Covington Church in 1887, continued in said church participating in its activities until 1902 when they moved to the Hickory Grove congregation with their family of five sons and

four daughters. In 1904 he was called to the ministry, and to the full ministry in 1911. He moved to the New Carlisle congregation in 1918.



Elder Abraham S. Neher and wife.



R. H. NICODEMUS

Rutherford H. Nicodemus was born in Miami County, Ohio, on January 1, 1877. His mother died when he was but five years old, and his father being unable to provide for a family of six children, he was placed in the home of Elder Jonathan Hoover, Shelby County, Ohio. It was in this home that he found those who became loving parents. He united with the church at the age of ten, in the Loramie Church. He was married to Nancie E. Swartzbaugh, of Pleasant Hill. Nearly one year after his marriage, having met with a severe accident which disabled him for farm work, he moved to Potsdam, Ohio. Here he clerked in a store for four years. During this time he served the District as assistant Sunday-school secretary from 1903-1905. He was elected to the ministry at Pittsburg, August 8, 1904,

ordained as elder, June 29, 1908. He began mission work in Highland and Adams counties, December 5, 1906, and continued until July 25, 1908. He entered Bethany Bible School as a student, September 2, 1908, and graduated in the spring of 1915, receiving the degree of B. S. L. He began teaching in Bethany Bible School in 1911, which position he still holds.



DANIEL NOFFSINGER

Daniel Noffsinger was a minister in the Lower Miami Church. He was born December 30, 1790, in Westmoreland County, near Greensburg, Pennsylvania. He came to Montgomery County, Ohio, in his young days. He became a member of the church the same day his wife did, and was for years a minister, and in his last years an elder, presiding over the church from 1857 to 1866. He died, October 13, 1866, his disease being apoplexy, from which he only lived about three hours.

His wife Mary Ridder, was born in Ashe County, near New River, North Carolina, and came with her parents to this country in her young days. These parents reared five sons and five daughters. One became a minister, and one a deacon. His wife died April 12, 1873, aged eighty years and three months.



EZRA NOFFSINGER

Ezra Noffsinger was born in Randolph County, Indiana, February 2, 1859, being the son of Joel and Mary Noffsinger. He was converted in 1884, and was married May 1, 1884, to Dora D. Isenhour. She died, March 30, 1902, and he was married, February 12, 1908, to Amanda E. Brumbaugh. He was elected a deacon in 1889 in Union City Church and has worked here in the ministry since 1894 and was ordained in 1906. He still resides here.



W. P. Noffsinger and wife.

He ministers mostly in the Union City Church (city house).



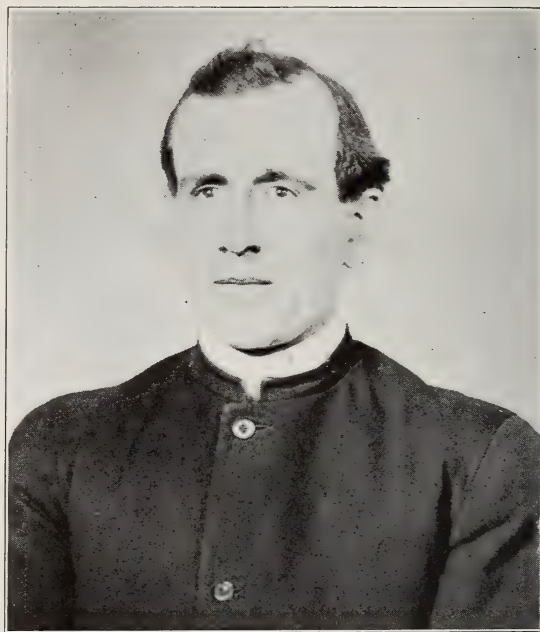
W. P. NOFFSINGER

W. P. Noffsinger is the son of Eli and Sarah Noffsinger, born near Union City, Indiana, February 22, 1863. Graduated from the common schools of Randolph County, Indiana, in 1877. Attended high school at Union City, then went to Indiana Central Normal College from which he graduated in the teachers' course in 1885. United with the church October 3, 1889, at Union City, Indiana. He was elected to the ministry in 1906.

He was married to Dora W. Simmons, daughter of Elder W. K. Simmons, October 3, 1889. During this time has lived in and near Union City. It, as well, has been the scene of his church activity.

JESSE NOFFSINGER

Jesse Noffsinger was born May 24, 1882. He is a son of Amos and Fianna Noffsinger (nee Neidich). He was married to Flora Dils January 1, 1905, and has four sons. He was baptized November 15, 1893, in the Lower Miami Church, was elected a deacon here June 22, 1905, to the ministry December 16, 1908, and ordained June 6, 1917.



Elder Jesse Noffsinger.

For the period of about one year he was associate elder with Elder Jesse O. Garst over the Lower Miami Church. He is a brother to Elder John Noffsinger. He is a graduate of the Jefferson Township High School and has taught in the public schools six years, but now lives on a farm. He is a persevering and industrious brother in the old home church.

JOHN S. NOFFSINGER

John S. Noffsinger, a brother to Jesse Noffsinger, was born near Dayton, Ohio, December 21, 1886. At the age of eleven, he became a member of the church at Lower Miami. Here he was elected to the ministry June 22, 1905. His education has been secured in the common school, high school, Bethany Bible School and Mount Morris College where he graduated in 1913, and the University of Chicago, where he received the A. M. degree in 1915.

His teaching career has likewise covered a wide range, from the common school, then a teacher in the Philippine Islands two years, superintendent of Ashton, Illinois, schools two years, and president of Mount Morris College three years. Resigning he went a while to Columbia University, locating in Brooklyn, New York, where he is now preaching at the mission and engaged in some rehabilitation work of the government. He was married to Florence M. Wieand, in August, 1912. They have one child. He has traveled in the Orient and Bible Lands.



Elder John S. Noffsinger.

Late president of Mount Morris College, Illinois, now pastor of the Brooklyn Mission, New York.

ELIZABETH OBERHOLTZER (nee WEYBRIGHT)

Elizabeth Weybright Oberholtzer was born May 31, 1885, on a farm near Trotwood, Ohio. From four to eight, Bessie as she was known, lived in Maryland where her mother was reared. Her parents moved back to Ohio in 1893, where she attended school, graduating from the Trotwood High School in 1903. She had accepted Christ the preceding winter. Her happy life was saddened by the death of her sister, Ruth, in 1900, and her mother in 1905. She qualified for teaching and taught in the schools of Montgomery and Darke counties. She graduated from Manchester College in 1915 with the A. B. degree and the same year in September was united in marriage to Isaiah E. Oberholtzer of Elizabethtown, Pennsylvania. They spent the winter 1915-1916 at Oberlin Seminary and the next summer answered the call to China.

**DAVID ALLEN OCKERMAN**

David Allen Ockerman, son of John and Mary Ockerman, was born March 2, 1854. In early manhood he was married to Laura B. Davis. To this union were given a son and a daughter. In 1880 Allen was elected deacon in the Lexington Church. In 1885 to the ministry. In 1898 the church placed upon him the eldership, and he was given charge. This position he held until 1917. He has labored through tempest and sunshine, when there were few to help and when there were fewer to fight the battles of the Lord. Brother Ockerman's home was always noted for its hospitality. His only son, Leslie, chosen to the ministry in 1910, a year or so later with his wife, Effie Ockerman (nee Fisher), an Indiana girl, moved to Kokomo, Indiana.

Brother Ockerman and wife desired much to spend their declining days in the same city with their son, but were loath to leave the place of their nativity. Finally, a farewell service, a last stroll

through the old Lexington cemetery, the resting place of their dead, and a last look at the old homestead, the fall of 1917 finds them also located at Kokomo, Indiana. Brother Ockerman was the last to leave of the pioneer ministers of the southern field.



Elder David Allen Ockerman and wife.



A. W. OREN

Alva W. Oren was born in Clinton County, Ohio, December 29, 1866. His parents, Ira and Mary A. Oren, were of Quaker descent. They moved to Randolph County, Indiana, in 1870, where Alva grew to manhood. After the common school course he spent some time

in the Eastern Indiana Normal School in preparation for teaching. The family moved to Carrol County, West Tennessee, in 1889, where he became a member of the Church of the Brethren, October, 1892, under the preaching of Elder George C. Bowman of the Knob Creek Church, East Tennessee. He was called to the ministry in the New Hope Church at the same council meeting with C. M. Bantz, in April 1897.

February 4, 1899, he was married to Alma May Mummert, who was born July 5. 1877. They spent part of 1901 and 1902 in Oklahoma, near Thomas. Since 1903 they have lived in Southern Ohio and for some years are giving their services to Lower Stillwater Church where he was ordained in 1912. They have five sons. Their home is hard by the synagogue at Happy Corner.



J. E. OVERHOLSER

J. E. Overholser was born November 21, 1885, near Bradford Ohio, and was converted at Harris Creek November 10, 1895, through the ministry of S. D. Royer. He was married to Esther E. Frey, December 24, 1908. He was installed into the ministry in 1918 at Bradford where he now resides. He has been connected with various churches, Harris Creek, Mississinewa, Walnut Level, Pleasant Dale, West Manchester, Elgin and Bradford. He was employed two years in the Brethren Publishing House.



LEROY PATTON

Leroy Patton was born in Delaware County, Ohio, February 5, 1863. He was united in marriage with Arilla M. Ward, March 1, 1896. He was elected to the ministry at the Charleston Church, April 8, 1915. His education was received in the rural schools of Delaware County. He was reared on a farm until he was twenty-one,

after that spent fifteen years traveling and selling merchandise. After his wife died, he worked at several occupations. In the fall of 1918, Brother Patton moved into the parsonage at Charleston and took the pastorate of the church.



LEWIS R. PEIFER

Lewis R. Peifer, son of Daniel and Elizabeth Ruth Peifer, was born near Sinking Springs, Pennsylvania, June 22, 1843. He was married to Lydia Deppen March 7, 1863. To them were born one son and one daughter. He came to the church in 1864. In the year 1865, he moved to Waterloo, Iowa. He was called to the ministry in 1874. His first companion having died he was married to Cenia Long, November 2, 1884. Some fourteen years afterward death again entered his home and took from him his second companion. November 2, 1899, he was married to Clara, daughter of Lewis and Elizabeth Myers (nee Frantz). He moved to Clark County, Ohio, in 1904. He was ordained in 1908. Brother Peifer was elected assistant housekeeper of the Donnel's Creek Church December 2, 1911. In the fall of 1913 he moved to Chicago, where he is secretary and treasurer of Bethany Bible School.



ADAM PFEIFER

Adam Pfeifer, son of Adam and Mary Pfeifer, was born at Stillwater Junction, Ohio, April 5, 1852. He was united in marriage with Hester A. Haines December 24, 1874. To this union three children were born. He united with the church in 1875 and on May 26, 1888, was chosen a deacon in the Salem Church. He also served as a trustee of the Brethren Home from its organization. He was serving his fifth consecutive term on the District Mission Board at the time of his death and had lived, would have finished a quarter

of a century on this board. During all these years he never missed a board meeting. His active life came suddenly to a close December 22, 1916, and on the forty second anniversary of his marriage, his body was laid to rest. Elder D. M. Garver delivered the funeral discourse and short remarks were made by Elders J. C. Bright, Jesse K. Brumbaugh, J. O. Garst, and S. A. Blessing, appreciative of his useful life.



WOODFORD PETERS

Woodford Peters, son of Isaac and Mary Peters, was born in Franklin County, Virginia, June 21, 1889. He is the sixth son in a family of eight children. His family moved to Miami County, Ohio, when he was eight years old and the following year the father died. The next three years were spent in the home of Elder Jacob Coppock.

He was graduated from the township high school in 1907 and began teaching in the public schools the following fall. He became a member of the church in 1908; was elected to the ministry at the Hickory Grove Church in 1910. In 1915, he received the A. B. degree from Manchester College and then became superintendent of the Bethel Township schools. June 21, 1917, he was married to E. Rowena Stoner of Ladoga, Indiana. Brother Peters was ordained June 2, 1919, and is now Professor of Psychology and Education in Manchester College.



LUTHER PETRY

Luther Petry was born at Harrisburg, Pennsylvania, March 18, 1844. His parents were Ferdinand and Mary Petry. He became a member of the church in 1863. He was married to his first wife, Susan Petry, the same year. She died in 1883. He was elected to

the ministry in the Price's Creek Church in 1881. He was married again in 1889 to Catherine P. Forney. In 1890 he moved to Georgia. He returned again in 1916 to his former home with the Price's Creek congregation.



ANDREW A. PETRY

Andrew A. Petry was the son of Aaron and Eliza Petry. He was born in Darke County, Ohio, September 15, 1886, and converted in March, 1902. He was married to Stella Rife, April 18, 1909. His election to the ministry occurred November 24, 1906, and he was ordained May 27, 1916. He taught grade school nearly a score of years and attended Bethany Bible School one term. His church activity, on account of his teaching, is confined closely to the Beech Grove Church, near which he resides.

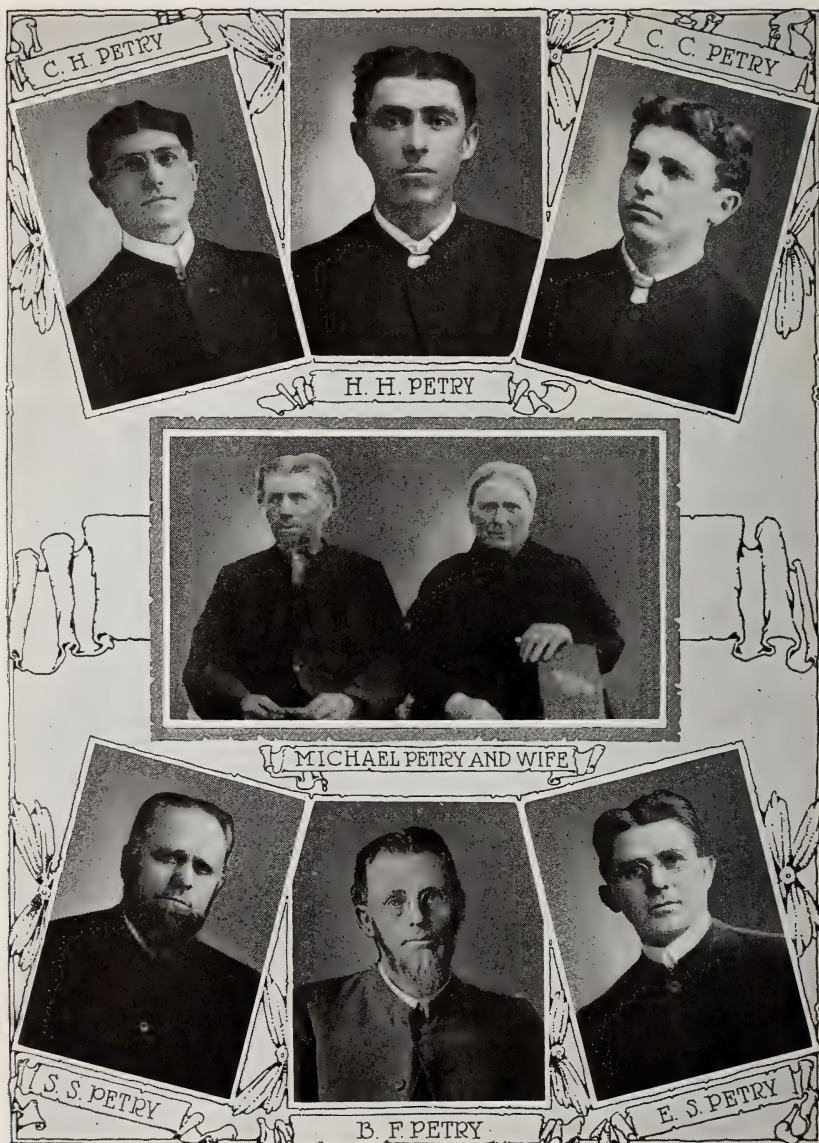


MICHAEL M. PETRY AND HIS SIX (preacher) SONS.

Michael M. Petry was born February 16, 1835, and died March 10, 1896. His wife, Catherine Stump, was born February 6, 1839, and died July 12, 1896. They were married, October 25, 1857. They lived and died in Price's Creek territory. They magnified the office of deacon and were gifted with sweet song. Of a family of thirteen children, six out of eight boys were preachers.

Stephen S. was born August 18, 1862. He united with the church at Price's Creek in 1886. He was married to Elzina Rinehart, April 14, 1889, and entered the ministry in the Palestine Church in 1894. He has lived much outside the District, especially at Berthold, North Dakota, where he was ordained in 1904. At present he is living at Medicine Hat, Alta., Canada.

Benjamin F. was born December 10, 1866. He was converted when twenty years old. He was married to Jennie Kitterman in



1891. He was elected to the ministry in the Upper Twin Church in 1894 and at once became active and energetic in his calling. He was ordained in 1906. He spent a number of years on the committee to the southern churches and served four times as clerk of the District Meeting, and twice on the standing committee. He has also given more or less of his time during the past twelve years to evangelistic work.

Cornelius C. was born June 29, 1873. He partly completed a high school course and attended some at Manchester College and Bethany Bible School. His first wife, Emma Toney, whom he had married December 25, 1898, died in 1915, and June 22, 1918, he married Alma Minnich (nee Shank). His church work has been mostly in the Four Mile Church, Indiana, first as deacon, then as minister in 1904. He was ordained in 1911. He now lives in the Price's Creek Church territory.

Elmer S. was born November 19, 1877. He became a member of the church in 1894. He homesteaded in North Dakota in 1901 and married Abbie M. Jones, November 8, 1903. He was elected to the ministry at Berthold, July 22, 1911. He served as State District Sunday-school secretary in the Northwest, five years. His education consists of one year at Manchester College and three years at Bethany Bible School. He returned to Ohio in 1917 and is now superintendent of the Brethren Home.

Harry H. was born November 16, 1879. He was elected to the ministry in the Price's Creek Church in 1902. He met with an accident on the Manchester College Campus grounds from which he died.

Chester H. was born October 10, 1884. He became a member of the church in 1902, a minister in 1907 and was ordained in 1910. He spent two years at Manchester College and two and a half at Bethany Bible School. He married Roxie E. Jones, November 15, 1905. Most of his church work was done at Berthold, North Dakota until recently, when he took the pastorate of the Troy Church,

JOHN M. PITTENGER

John M. Pittenger, son of Joshua W. and Mary Ann Pittenger, (nee Senseman), was born in Miami County, Ohio, March 6, 1869. When two years old his parents moved on a farm near Pleasant Hill. In 1886, his father died. He took up the resulting burdens manfully and prepared to teach school. He spent a year in Mount Morris College, taught school some years and in 1902, graduated in the classical course from Juniata College. He joined the church when he was nineteen, and September 2, 1897, he was elected to the ministry in the Pleasant Hill Church. He was married May 18, 1904, to Florence Baker of Maryland. In 1904, they responded to the call of the India Mission Field. They now have several children. He was ordained at Vyara, India.



Elder Samuel E. Porter and wife.

SAMUEL E. PORTER

Samuel E. Porter was born near Bradford, Ohio, August 3, 1871, the son of Alexander and Maria Porter (nee Zerbe). In December, 1888, he was baptized near Hill Grove. He was married to Emma V. Brill in October, 1892.

He was elected to the ministry, December 3, 1898, and readily entered into the work. He gave the Casstown Church five years of his ministerial service. He also has done some good evangelistic work. He was ordained in the Harris Creek Church, July 29, 1916. He now resides in Bradford, where he assists in the ministry.

His wife has been afflicted with declining eyesight for several years, which has restricted to some extent, his labors away from home. Their home has been blessed with three children.

**JOSEPH PRINGLE**

Joseph Pringle, son of William and Nancy Pringle, was born near Goshen, Ohio, February 24, 1828, and grew to manhood near this place. October 2, 1850, he was united in marriage to Mary Ann Binkley.

Two sons and four daughters graced their home. Fifty-six years of wedded life were theirs to enjoy. Their home was a typical home in an intellectual and religious sense. He united with the church, at Stonelick in the year 1857. He was put to the ministry here in 1871. He was noted not so much for his brilliancy as a preacher as for his steadfastness of service. Through the constant occurring changes in the period in which he lived he always held true to the church.

September 3, 1892, the church advanced him to the bishopric and during one year (1898) he had charge of the Stonelick Church. He died June 30, 1906.

HARVEY ALLEN PRISER

Harvey A. Priser was born in Montgomery County, Ohio, January 10, 1869, being the son of Philip and Eliza Priser (nee Snyder). He was converted in the Lower Twin Church in the fall of 1888, and was married to Olive M. Heck November 1, 1891, who died March 12, 1900. He then was married January 7, 1903, to Ida Long (nee Garst), a sister to Elder J. O. Garst. He was elected a deacon in the Eversole Church April 27, 1911, and to the ministry May 3, 1917. He has worked all his life in the different spheres of Sunday-school activity from teacher to superintendent. Since his call to the ministry, he has completed a Bible correspondence course, sold his farm and moved to Johnsville, Ohio, which will enable him to devote more time to the Lord's work. He is unassuming, sincere, and a splendid leader in song.



DAVID F. PRISER

David F. Priser was born January 23, 1874, in Montgomery County, Ohio. His parents were Philip and Eliza Priser (nee



Elder David F. Priser.

Snyder). He was married to Emma Bowman, December 25, 1898. They have five children living. He early united with the church at Lower Twin and later was elected a deacon in that church. He was elected a member of the District Mission Board of Southern Ohio, April 27, 1909, on which he served five years. He was an energetic member of this committee and his heart was in the work. June 2, 1914, he was elected to the ministry in the Sugar Hill Church. Feeling the need of better preparation, he soon moved to North Manchester, Indiana, with his family and attended Manchester College where he still resides. In 1919, he was ordained here to the eldership.

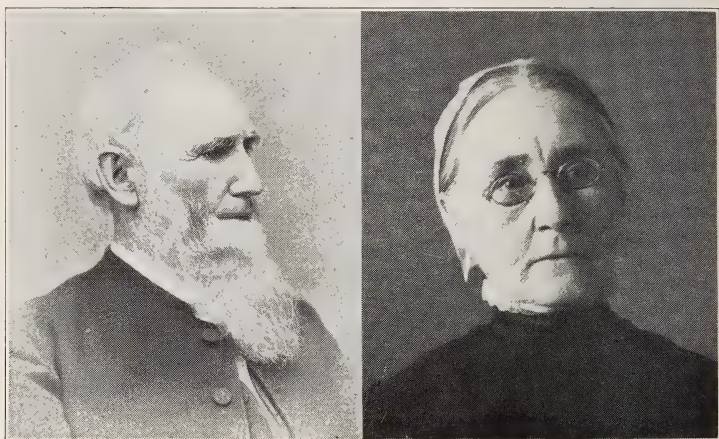


JAMES QUINTER

James Quinter was born February 1, 1816, in Philadelphia. The father was a native of the state; his mother, Mary Quinter (nee Smith), of New Jersey. The family were dependent on the daily labor of the father, who died when James was thirteen, so that responsibilities were thrust upon him early in life. By using his spare time, he early qualified to teach, which he followed many years. His pioneer school work at New Vienna, Ohio, has previously been mentioned. At the time of his death he was president of Huntingdon College. He united with the church in his seventeenth year and in 1838, he was called to the ministry, a work that never ceased until his lips refused to continue the petition he was offering at the conference at North Manchester, Indiana. Here, May 19, 1888, while calling upon the Lord, the Lord invited him home. As a teacher, evangelist, debator, editor and author, he became the best known brother of his day.

His close connection with Southern Ohio history began through the school work which he did in the bounds of the Lexington Church in 1861 and the fact that he moved the "Gospel Visitor" office to Covington in 1866 and continued to be a power in the deliberations of the District until his removal to Pennsylvania. His second wife, Fannie Studebaker, whom he married in 1861, was of Miami

County, Ohio. His first wife, Mary Ann Moser, whom he had married in 1850 having died in 1857. Elder Quinter left an impress for good wherever he lived and Southern Ohio is glad she could call him at least for a short time, her very own.



Elder James Quinter and wife.

The most eminent editor, evangelist and educator of his day.



RALPH G. RARICK

Ralph Glen Rarick, son of Levi and Amanda Rarick (nee Varner), was born at Royerton, Indiana, February 18, 1893. In 1905, he united with the church at Mississinewa, of which congregation, he wrote a fine history in 1917.

He was called to the ministry in the Bethany Church, Indiana, January 1, 1914. His education beyond the high school consists of Bible work at Manchester College and Bethany Bible School. November 29, 1917, he was married to Vinnia C. Harshbarger. They have

one child. In 1919, they placed their membership in the Pleasant Hill Church, Ohio, but are doing mostly evangelistic work. They are now engaged in the southland for the General Mission Board.



ALVA RICHARDS

Alva Richards, son of John S. and Mary Ann Richards (nee Petry), was born near West Manchester, Ohio, February 8, 1884. He united with the church when twelve, and when eighteen, his father died, so he had to quit high school with two and a half years to his credit. He was married to Clara Viola, daughter of B. F. Sharp, March 25, 1906.

His duties since 1909 have been as city mail carrier. The year preceeding, he had moved to California, and was put to the deaconship in 1910 in the South Los Angeles Church. Returned to Ohio, in 1911, to the West Dayton Church until 1918, when he moved to the Bear Creek Church where he was called to the ministry, September 2, 1919.

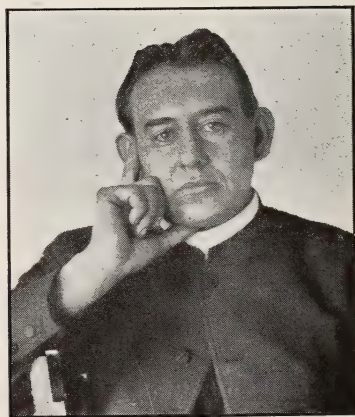


HERBERT F. RICHARDS

H. F. Richards was born on a farm in Preble County, Ohio, September 21, 1883. He united with the church when thirteen and when twenty-four was called to the ministry in Price's Creek Church. December 25, 1904, he was married to Mary Eby, daughter of Elder Henry Eby, spent five years of married life on the farm, two of which were spent in the ministry. He served three years as pastor of Winona, Minnesota, while attending the State Normal. He was called to the eldership here at the age of thirty. He graduated from Manchester College in 1918. He is now pastor at Bethany branch of the Chicago Church while completing the seminary course. He has much oratorical ability.

JOSEPH P. ROBBINS

Joseph P. Robbins was of English parentage and was born in Greene County, Ohio, November 3, 1868. He united with the church in July, 1894. He was married March 29, 1891, near Potsdam, Ohio, to Amanda E. Myers. His election to the ministry occurred April 30, 1908, in the Wolf Creek congregation. His father died June 20, 1881, when Brother Robbins was nearly thirteen years old. He was thus thrown largely on his own resources. Brother Robbins now resides with the Salem congregation.



Elder John A. Robinson.
Pastor of the Pleasant Hill Church.

JOHN A. ROBINSON

John A. Robinson, third son of Elder Thomas A. and Adaline Robinson (nee Gish), was born in Douglas County, Kansas, July 11, 1889. His boyhood was spent in Kansas, Missouri, and Illinois.

In the latter state he united with the church at Mansfield in 1902. He was elected, July 17, 1909, to the ministry in the Muscatine Church, Iowa, and ordained December 5, 1916. He was married to Nora E., daughter of Elder G. W. Minnich, July 16, 1912. He



Nora (Minnich) Robinson.

attended Bethany Bible School and has held pastorates in Denver, Colorado, and Des Moines, Iowa, and is now the pastor of the Pleasant Hill Church, Ohio. He is big physically as well as mentally. At the early age of sixteen he began lecturing on the temperance platform.



J. W. ROGERS

J. W. Rogers was born in Franklin County, Virginia, May 20, 1877. He was married to Minnie M. Sanger, December 15, 1897. He united with the Chestnut Grove Church, Fayette County, West Virginia, the same year. He was elected a deacon in 1899, a minister in 1901, and ordained in 1905, all in the same congregation. Since December 28, 1919, he resided in the Pittsburg Church territory.

JOHN H. ROOT

John H. Root was born near New Lebanon, Ohio, July 23, 1873. His conversion occurred in 1898. He was married to Jennie Bercaw, May 4, 1895. He was elected a deacon April 27, 1911, a minister August 27, 1914, and ordained April 25, 1918. All his church activity has been spent with the Eversole congregation where he for some years was superintendent of the Sunday school and now is the Presiding Elder. While elected to the ministry rather late in life, few have advanced in their calling more rapidly than he.



I. J. ROSENBERGER

I. J. Rosenberger was born near Tiffin, Ohio, April 20, 1842, and reared on a farm near Fostoria. He was the second son of Daniel and Elizabeth Rosenberger. He was an early lover of books and closely applied himself. When his school mates were having their games, he would often be seen in some corner, getting ready for a coming lesson.

He joined the church at the age of seventeen, being the only young member in that congregation. At this time he began teaching school. He was united in marriage to Mary, eldest daughter of Morgan Workman of Wooster, Ohio. They lived the first year of married life near the Rome Church of which J. P. Ebersole was a life-long elder. They then moved on the Workman homestead near Loudonville, Ohio. Here he was elected to the ministry, Elder H. D. Davy officiating.

His duties began at once. The first Sunday morning after his election he received the following note. "Brother I. J.: Please attend the appointment at the Rollen School House at 10:30 A. M. and at the Greentown Church at 3 P. M." Signed Morgan Workman. After four years, he moved to Sugar Ridge, the west branch of the Rome Church, where there was a church house and twenty members.

He remained here for eleven years. A congregation was organized and a colony of forty-five members was gathered in Henry County fifteen miles away and a mission in Wood County twelve miles away. As I. J's evangelistic labors were increasing, by invitation he moved to Covington. From that time on, he gave from four to nine months of his time, each year for thirty-three years to revival work. He was also on the tract examining committee for a number of years. He was frequently a contributor to church periodicals and was the author of eighteen leaflets, tracts, pamphlets and books, besides his



Elder I. J. Rosenberger and wife.

A very successful evangelist in past decades.

Doctrinal Calendar and Chart of the Jewish Passover and the Lord's Supper. He was also a member of the Historical Committee of Southern Ohio. He and his wife together attended thirty-eight Annual Conferences and he himself a half dozen more, serving four times on the standing committee. His wife was not only helpful to him in the ministry but in his finances so that through their liberality the General Mission Board in the organization of its interests and some

of our schools, especially Bethany, received liberal contributions. In October, 1913, he buried his wife, and four years later, he married Melissa C. Young, widow of Elder Abram Young. Elder Rosenberger then located in Greenville. He spends his winters now in Florida.



A. S. ROSENBERGER

Abram Seidell Rosenberger was born May 8, 1848, near Fostoria, Ohio. He was of a family of nine. He was a brother to I. J. Rosenberger. He taught school when but a youth, and then determined to be a doctor. He was a student at Oberlin College when Dr. Finney was president. At twenty-one he opened an office at Carey, Ohio. Even as a very young physician, he had a large practice. He was married April 13, 1871, to Sabrina Workman of Loudonville, Ohio.

They had two sons and one daughter (Bertha). She married Dr. J. M. Wine of Dayton, Ohio. After Doctor Rosenberger's call to the ministry, he had a double duty to preform. He loved young people and gave them much counsel. He officiated at many weddings. As a physician, he was a very conscientious prescriber. He had taken postgraduate courses in medical schools in Chicago, Philadelphia and New York. He was vice-president of the Ohio State Medical Society at the time of his death. He died April 5, 1913.

His first wife died April 4, 1891. She had been afflicted for many years. His second wife was Elizabeth Delp. She was a daughter of Godshell and Mary Delp (nee Heckler), born at Mainland near Philadelphia. She went to Juniata College, graduating in 1891. She taught school a number of years. Before Elizabeth was ten years old, she wrote rhymes which were published in children's papers. At fourteen she was a regular contributor to the church periodicals, which has continued all these years. She has also written instructive books. April 19, 1919, she became the wife of Elder P. J. Blough and now resides in Johnstown Pennsylvania.



A. S. Rosenberger and wife.

The sister in the picture was the doctor's second wife, formerly Elizabeth Delp.



SAMUEL D. ROYER

Samuel D. Royer was the seventh child of Jacob and Susanna Royer, born June 3, 1840. He was reared on a farm and secured a good common school education. In May, 1864, he moved to Darke County, Ohio, where he married Mary Mummert December 19, 1865. He confessed Christ in 1858 and has been a willing worker ever since. He was first called to the deacon's office, and November 7, 1885, he was elected to the ministry. He gave most faithful service on the tract committee of which he served through its entire history. He is a brother of the late John G. Royer of school prominence in our Brotherhood.



Samuel D. Royer.

He was a member of the Book and Tract Committee.



WILLIAM ROYER

William Royer, eldest son of David Royer, a deacon of the Poplar Grove Church, was born October 13, 1873, near Winchester, Indiana. He moved with his parents in 1882 near the Poplar Grove Church. He united with the church when sixteen. Five years were spent in teaching school, mostly in the bounds of the Ludlow congregation, where, August 20, 1898, he was united in marriage to Ida Eikenberry, daughter of Jacob Eikenberry. March 28, 1903, he was called to the ministry, and ordained elder August 19, 1911. When the Ludlow Church was divided he was chosen to the oversight of the northern part, Painter Creek, at its organization, and served until in December 1917, when he was chosen to the same position jointly with Elder Lawrence Kreider. His children came to the church quite young and are promising.



Elder William Royer and wife.
One of the elders of the Painter Creek Church.



HARVEY C. ROYER

Harvey C. Royer was born November 7, 1877, in Randolph County, Indiana, in the bounds of the Union City Church, the son of David and Barbara Royer (nee Wise). He is a brother of Elder William Royer.

He married Anna D. Neher, December 22, 1900. He is now living at Custer, Mason County, Michigan. He was the efficient secretary and treasurer of the Southern Ohio Mission Board for some years.

OLIVER ROYER

Oliver Royer was born in Randolph County, Indiana, October 6, 1885. He was a son of John and Elizabeth Royer. He was reared on a farm, and after leaving school became a school teacher for a while and then implement dealer. He was married to Bessie Puderbaugh, September 7, 1907. She is a granddaughter of Elder Thomas Wenrick. He was baptized October 31, 1897. He was elected to the ministry September 9, 1911, in the Price's Creek Church. He was ordained in 1918. December 1, 1914, he took charge of the Charleston Mission where he stayed until September 1, 1918, when he moved to Circleville, Ohio, where he is engaged in pastoral duties. Brother Royer is also a fine leader in song.



GALEN B. ROYER, JR.

Galen B. Royer, Junior, was born near Greenville, Ohio, April 10, 1894. He was the son of Moses and Rebecca Royer (nee Minnich). He united with the church, January 17, 1911, at Painter Creek. He was elected to the ministry in June, 1916. He taught school in 1912. He attended Manchester College and graduated in 1917 with the A. B. degree.

December 24, 1917, he married Nellie I. Credlebaugh of New Carlisle. In 1918 he became the pastor of the Huntington Church, Indiana. In 1918-1919 he went to Bethany Bible School and became assistant pastor of the Douglas Mission, Chicago.



WILLIAM E. ROYER

The parents of William E. Royer were Samuel and Mary Royer, whose home he came to gladden April 29, 1878, at New Madison,

Ohio. His education was received in the common schools of Darke County. He was married to Elizabeth Landis, November 28, 1901. Farming has been his occupation.

In November, 1919, he was elected to the ministry in the Bradford Church.



JONAS G. ROYER

Jonas G. Royer, the son of William and Martha Royer, was born November 12, 1894, near New Madison, Ohio. His mother is a daughter of Elder Nathan Groff. Jonas was married to Laura Dehoff, March 16, 1918. She is the daughter of M. K. and M. A. Dehoff.

Brother Royer was elected to the ministry February 22, 1919. On account of his being in France at the time, he was not installed until after his return, which was August 23, 1919. He is now teaching school.



JACOB D. SANDY

Jacob D. Sandy was born in Rockingham County, Virginia, March 28, 1854. He came to Clark County, Ohio, in 1872. He was joined in marriage with Sabina C., daughter of John and Mary Ebersole (nee Heck), November 21, 1878. To them were born one son who died in childhood, and one daughter who is a worthy member of the church.

At the age of seventeen he came into the church. He was called to the ministry July 21, 1888, and was ordained June 28, 1900. Brother Sandy has been one of the main stays of the Donnel's Creek Sunday school in which he has been a teacher for nearly thirty years. After L. R. Peifer moved to Chicago, Brother Sandy became active elder in charge. September 5, 1914, he was chosen bishop for three

years. September 15, 1917, he was re-elected for a like term. Elder Sandy aspires to no distinction, always preferring others before himself.



Elder Jacob D. Sandy and wife.
The present Presiding Elder of the Donnel's Creek Church.



RUDY A. SAYLOR

Rudy A. Saylor was born at North Star, Ohio, December 13, 1877. He was converted December 20, 1896, and was married to Clara Schenck, December 13, 1903.

He was elected to the ministry in the Smith Fork Church, Colorado, March 25, 1911. He was reared in Ohio, But went to Colorado in March, 1910, left there in November, 1913, for Eastern Kansas and came back to Ohio in January, 1915. He now resides with the Painter Creek congregation.

EDGAR ELLSWORTH SCHOOLEY

Edgar E. Schooley was born July 1, 1899, near Peebles, Ohio. One year later his parents moved to Highland County, where, during a revival in 1911 in the White Oak Church by J. O. Garst, he was baptized by him. Later his parents moved to Clermont County and in 1917 near Middletown. Here he was installed into the ministry March 15, 1919, by members of the Ministerial Board, S. Z. Smith and J. O. Garst. By the latter, he was united in marriage, August 26, 1919, to Ida May Wray. By a peculiar coincidence, Elder Garst has been present at all the more important spiritual epochs in Brother Schooley's life.

**WILLIAM K. SELL**

W. K. Sell was born, December 1, 1866, in Randolph County, Indiana. He is the youngest of eleven children, of George and Peggy Lambert Sell, the oldest being the wife of Elder W. K. Simmons. He was united in marriage with Ida Mae Zumbrum, December 22, 1887, by Henry Cook. He was reared in the Christian Church but in February, 1888, united with the Church of the Brethren in Union City. He moved to Pleasant Valley Church in 1905. He was elected deacon, September 22, 1906, and to the ministry, September 10, 1915.

**EMANUEL SHANK**

Emanuel Shank was born in Jefferson Township, Montgomery County, Ohio, July 8, 1857. His parents were William and Martha

Shank (nee Erisman). He was converted in 1886 in the Lower Miami Church. He married Alice Caylor, December 21, 1882. Of this union, two children are living. In June, 1887, he was elected to the deacon's office. In June, 1889 he was elected to the ministry and, June 5, 1902, ordained elder. He presided over the Lower Miami Church a short period in 1916-17. He has belonged most of his life to this church, however, he moved to Lower Twin in 1891, then in 1896 back to Lower Miami, and in 1917 to the Trotwood Church. His wife died April 14, 1919.



RAY O. SHANK

Ray O. Shank was born in Montgomery County, Ohio, December 14, 1892, the son of Noah and Anna Shank (nee Sipe). He was baptized September 30, 1905. He was married to Beulah Kreider, daughter of Elder Lawrence Kreider, in 1918. He was elected to the ministry, August 28, 1918, in the Brookville Church near which he resides. He is a young man of fine ability. He preaches much at the Arlington Church.



BENJAMIN F. SHARP

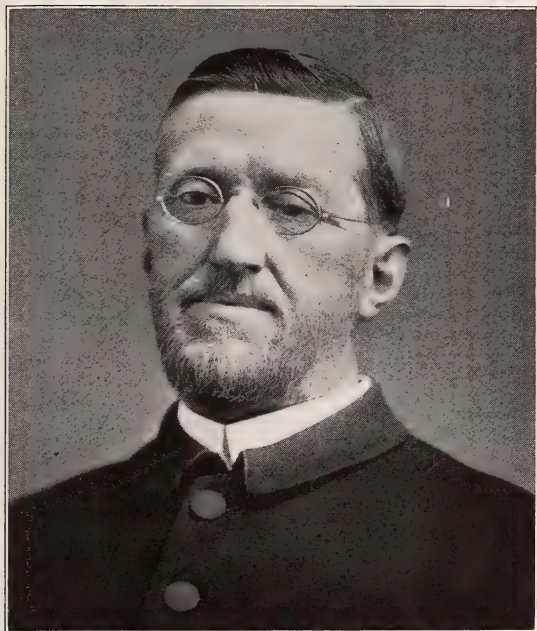
Benjamin F. Sharp was born at Rose Hill, Darke County, Ohio, February 4, 1862, of Methodist parents. On January 24, 1881, he united with the church, now the Eversole Church, Elder Jacob Garber officiating. After moving to the Ludlow Church, he was married to Rebecca J. Rife, February 6, 1883. He moved to the Pleasant Valley congregation seven years later. Here he was elected to the ministry April 22, 1891. After living here nine years he moved to the Palestine Church staying eight years then moved into the bounds of the Poplar Grove Church where he still resides.

He was ordained here June 18, 1910. He is a member of the District Ministerial Committee. In addition to having charge of his home church he presides over Union City, Pleasant Valley and Greenville churches. He has done some good evangelistic work and is a good counselor.



J. HENRY SHOWALTER

The subject of this sketch was born in Rockingham County, Virginia, November 2, 1864, the son of John A. and Susannah Showalter (nee Miller). He united with the church in 1881. He was



J. Henry Showalter.

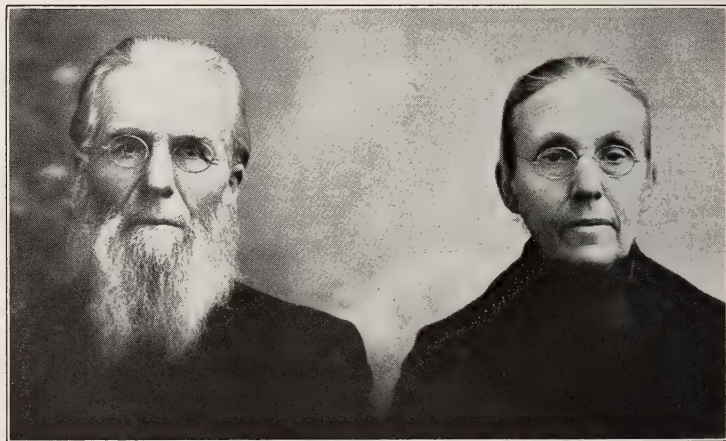
married to Emma Brumbaugh July 27, 1886. His distinctive life work has been that of singer, teacher, composer and publisher of

sacred music. He inherited his father's musical talent. Brother Showalter's voice is a high baritone of full musical quality, which has been improved under the tutorship of some of America's best vocal teachers. He has instructed about 14,000 students, mostly in Normals in the Southern States. He has edited or assisted in editing about thirty music books, included in which were "The Brethren's Hymnal," "Kingdom Songs" and "His Psalms, Hymns and Spiritual Songs." The latter, (Numbers 1 to 5) enjoyed a circulation of over one hundred thousand. Since 1887, with the exception of five years in the south, he has lived at West Milton, Ohio.



WILLIAM K. SIMMONS

William K. Simmons was born August 31, 1841, three miles north west of Union City, Indiana. His parents were Aaron (born in 1810) and Rebecca Simmons (born in 1818). He was converted in



Elder William K. Simmons and wife.

June, 1866, and was elected to the ministry one year later. He was united in marriage to Malinda A. Sell in June, 1865. He was or-

dained in the 80's and served on the standing committee twice. He served on many committees. He was Presiding Elder over the Union City Church from 1887 to 1912. He also had the oversight of the Bear Creek, Indiana, and Pleasant Valley, Ohio, churches for a number of years. He also had charge of the Blue Creek Church. He is a grandson of William K. Marquis, the pioneer preacher of the Union City Church, and has inherited a full degree of courtesy and tactfulness from his French ancestry. Elder Simmons has lived a long life of usefulness and purpose in the church.



JOHN SMITH

John Smith was born in Montgomery County, Ohio. His father was Abraham Smith who came from Bedford County, Pennsylvania, in 1809, settling on a farm six miles northwest of Dayton. Abraham remained on the farm with his mother and stepfather until 1824 when he was married to Catherine Bowman, daughter of John and Elizabeth Bowman. They continued to reside on the same farm and here November 30, 1827, a son was born whom they called John, the subject of this sketch.

In August, 1829, Abraham's wife died and he remained on the farm with his mother and the child. John was brought up on the farm, receiving a fair education considering the pioneer difficulties of the day. October 14, 1847, John was united in marriage with Susan Wolf, daughter of Jacob and Catherine Wolf and continued the pursuit of farming on the same farm and became quite prosperous.

A family of six children blessed their union. In July, 1851, he and his companion united with the Lower Stillwater Church. In August, 1856, he was called to the deacon's office. In May, 1862, he was called to the ministry, and ordained in November, 1879. There was not much required of him for a number of years as there were several older active ministers in the church. But as their powers began to wane in the early 70's Brother Smith came rapidly to the front about the Centennial year and for twenty-five years he was among the most active elders and ministers in Southern Ohio. His

pleasant countenance, patience, comprehension, and determination, fitted him so well to meet the various problems that arose in the handling of the various phases in the Old Order and Progressive divisions.

It looked as though Providence has especially called him and Elder Jacob Garber to the emergency. They were in the prime of life, had just been ordained on the eve of the withdrawal movement, and were so well qualified to meet the various issues. Elder Smith was never considered a full evangelist, but did much preaching, ministering at hundreds of funerals. He presided over his home church and a number of other churches. He was an officer of the



Margaret Garver Smith.

District Meeting a number of times and served on the standing committee four times and various other committees. His wife died August 29, 1889, and he married Margaret Garver, widow of Elder George Garver, December 1, 1891. He moved to Trotwood later, living happily more than a score of years and dying February 17, 1914.

His wife, Margaret Garver Smith, lived until September 14, 1918, aged 81 years, 2 months and 15 days when called home.



S. Z. SMITH

Samuel Z. Smith, the first of a family of five children of Joseph M. and Elizabeth Smith, was born June 20, 1866, near Bradford, Ohio. He was unable to complete a high school course as the panic of the seventies coming on, made it obligatory to help his father



Elder S. Z. Smith and wife.

He is the pastor of the Sidney Church.

on the farm which had been purchased near Covington. His first Sunday-school experience was in the old cooper shop west of Bradford. Later he attended Sunday school at the Covington Church where he acted as chorister a few years. He was married to Sarah Mohler January 14, 1886, and on the evening of June 13, 1886, they were

baptized. His wife died August 31, 1893, leaving him with two children, Ivy and Arthur. He then married Cora Pittenger, November 29, 1894, and moved on a large farm near Pittsburg. Here he was called to the ministry, December 17, 1897. He moved to Pleasant Valley in 1901. At the call of the Mission Board, he moved to Sidney, February 22, 1905. Here he was ordained May 27, 1910, and became its Presiding Elder up to the present.

The faithful work done is shown by the fact that during this time the church house has been twice enlarged and two hundred have been baptized. He is recognized as one of the best solicitors the Mission Board has ever employed and is also known as a very successful evangelist. His present wife, Cora A. Smith (nee Pittenger), was born August 8, 1871, being the fifth child in a family of eight, John M. Pittenger, being one of her brothers, three years her senior. When she was thirteen her father died, so that home duties prevented her attending high school, the desire of her heart. Living on the farm two miles east of Pleasant Hill she attended church at Pleasant Hill and the Sugar Grove house. When eighteen she united with the church, since which time she has actively engaged in Sunday-school work being superintendent of the Sidney school for the past fifteen years.



H. Z. SMITH

H. Z. Smith was the son of Joseph and Elizabeth Smith, born near Bradford, Ohio, November 8, 1869. He was converted December, 1890, at Covington, in a revival by I. D. Parker. He was married to Minna Belle Christian, November 5, 1891. She died, then he married Ella Mae Neher February 13, 1913. He was elected to the ministry in Oakland Church, March 18, 1903, and ordained at the same place August 30, 1913. He is brother of Elder S. Z. Smith, of Sidney. After his second marriage he moved to Logan County.

ALBERT R. SMITH

Albert R. Smith is the son of Charles W. and Almeda Smith, born at Bradford, Ohio, October 12, 1897. He united with the church at Red River January 16, 1914.

He was elected to the ministry by the Painter Creek congregation August 17, 1918. He has volunteered for foreign missionary work and has attended Bethany Bible School.

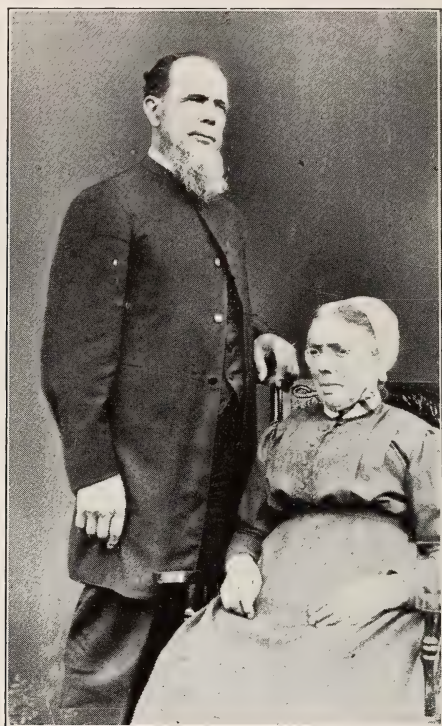


SAMUEL SNELL

Samuel Snell was born in Kosciusco County, Indiana, April 7, 1853. His father, John Snell, was a native of Rockingham County, Virginia, and his mother, Magdalena Brower, of Augusta County, Virginia.

After their marriage they first settled in Preble County, Ohio, and later moved to Indiana where their family grew to maturity. Their mother was a member of the Brower family that has given many able ministers to the Lord's work. She and her husband were destined to become the founders of another family noted for its ministerial blood. Four of their sons, Jacob, Daniel, Levi and Samuel filled this holy calling. Five grandsons are also ministers and one of them, A. W. Ross, has long been a missionary in India.

Samuel was married to Sarah Adams, November 30, 1873. From this union two children were born; the son, Harvey, is now an elder in the church. March 26, 1889, the mother died. January 24, 1891, he was united in marriage to Mary A., daughter of John R. and Nancy Brumbaugh (nee Heckman), of Salem Church. They have one son, John. Brother Snell was chosen deacon in 1893, to the ministry in 1897 and ordained in 1907. In 1902 he located at Charleston, Ross County, taking charge of the mission. After about eighteen months local work there, he returned to the Salem Church. As co-laborer and counselor, his work is appreciated in this church.



Elder Samuel Snell and wife.



JOHN W. SOLLENBERGER

John W. Sollenberger was born in Franklin County, Pennsylvania, March 7, 1823. He was the son of Jacob and Anna Sollenberger (nee Wingard), who soon moved to Ohio where Jacob Sollenberger died. A few years later the mother married John Miller near Dayton, Ohio. To them were born Aaron, Moses, Anna, Susan, Sarah, and Mary. John W. assisted his stepfather on the farm until he was nineteen years of age at which time he received from him some land in Elk-

hart County, Indiana. At the age of twenty-one he married Catherine Peffly.

The following year they took possession of their farm in Indiana. Ill health caused them to change locations and finally returned to Ohio in 1853, locating near Salem Church; here his sons, Jacob, John,



Elder John W. Sollenberger and wife.

David, Aaron, Moses, William, Henry, and daughter, Elizabeth, grew to maturity.

In 1859 he and his wife became members of the church and, June 9, 1864, were called to the deacon's office; in November of the same year, he was elected to the ministry and ordained, May 4, 1882.

He became overseer of the church in 1884, continuing until 1889. About three years after the death of his first wife in 1876, he married Sarah Stauffer who survived until August 1918. He died March 22, 1892, at the age of sixty-nine years. He was modest and reserved, with high ideals of personal honesty.

D. P. SOLLENBERGER

David P. Sollenberger, son of J. W. and Catherine Sollenberger (nee Peffly), was born in St. Joseph County, Indiana, November 14, 1851. He became a member of the church, August 6, 1876, was soon called to the deaconship and, January 19, 1895, to the ministry in the Middle District Church. His wife was Rebecca A. Yount, a sister of Oliver Yount. Brother Sollenberger was a very conscientious, hard worker in the Sunday school in his earlier years, and had a beautiful home in which he reared his four sons and two daughters under Christian influences and who are now making good, one son, O. C., being in mission work in China. Brother Sollenberger died November 6, 1915.



O. C. SOLLENBERGER

O. C. Sollenberger, son of David P. Sollenberger, was born on a farm near Fidelity, Ohio, March 29, 1889. He is fourth in a family of six. During a series of meetings held by Ezra Flory, he united with the church at the age of fourteen. May 12, 1912, he was united in marriage to Hazel Coppock, a childhood acquaintance of his. Together they continued their work in Bethany Bible School, also later at Manchester College. He was graduated in the liberal arts course at Manchester College in 1917, and later in the seminary course at Bethany. He was elected to the ministry in the Middle District Church, September 19, 1918, Elders Jacob Coppock and J. O. Garst having charge of the services. Filled with intense longing for mission work, he and his wife received their appointment to the China Mission in 1919, and are now in that field. His wife, Hazel Sollenberger (nee Coppock), only daughter of John W. and Mary Hikes Coppock, was born in Kentucky, July 4, 1891. When she was eight years old, her family moved to the old Coppock homestead near Tip-

pecanoe City, where her parents still reside. Elder Claude Coppock is a brother of hers. Her spiritual life began in the Middle District Church, January 1, 1906. As the years came a cherished desire to be more used in the Master's service grew, and after her marriage to O. C. Sollenberger, she found in him a congenial companion of like mind. They have two children.



CLARENCE C. SOLLENBERGER

Clarence C. Sollenberger was born at Union, Ohio, February 8, 1891. His parents were Jacob J. Sollenberger and Martha Sollenberger (nee Folkerth). He was married August 10, 1916, at Spencer, Ohio, to Cora Mae Horst. He was elected to the ministry in the Salem Church November 25, 1912. He completed the Randolph High School course in 1910, spent the next year in Manchester College, taught in the public school two years, spent two years in Bethany Bible School 1913-1915, entered Manchester College in the spring of 1915, and completed the college course in the spring of 1916. While at North Manchester, January 11, 1911, he was received into the church. He had charge of Circleville pastorate from September, 1916, until April, 1918. At present he is pastor of Morrellville Church Johnstown, Pennsylvania. His wife is a great helper in his work.



FREDERIC STAUFFER

Frederic Stauffer was born, December 19, 1825, one mile south of Salem, Ohio. His parents were Jacob and Elizabeth Stauffer. They moved to Darke County, Ohio, in 1834. He was married to Sarah Braddock, March 8, 1849. They had three children. They united with the church in 1850. He was elected to the deacon's office in 1855, to the ministry in 1859, and advanced to the second degree one year later. He proved very useful in the ministry. He

was clear and logical in his statements. He had a rich bass voice that could be heard in any audience. His physical appearance was commanding. He fell victim to typhoid fever, June 25, 1867, in his forty-second year. His widow survived him, becoming the wife of Elder John Sollenberger, for years assisting him in his responsible work and was his widow for more than score of years. Her home was in Roanoke, Virginia, where she died in August, 1918.



Frederic Stauffer.



ELIAS STAUFFER

Elias Stauffer was born, April 13, 1835, near Salem, Ohio. He always lived on a farm. He married Anna Hollinger, December 31, 1858. Seven children were born to them. One son died in infancy. and another son, Benjamin, when he was thirty-six years old. John

is a deacon in Indiana, and Harvey, an elder in Michigan. Hettie became the wife of J. C. Bright, and Lydia, a teacher in college. Lucinda keeps the home fires burning for the aged father. Brother Stauffer served a short time on the District Mission Board.



CHARLES R. STOCKDALE.

Charles R. Stockdale was born, March 1, 1887, in Darke County, Ohio. In his early youth he had the misfortune to lose one of his hands by an accident, but this only inspired him to acquire an education and later he became a successful schoolteacher. He was converted December, 1901, and his marriage occurred, March 24, 1906. His wife is Grace Stockdale (nee Noffsinger).

He was elected to the ministry in the Poplar Grove Church, December 3, 1910. He has spent most of his years in the neighborhood of Union City, but he lived a year or more in Michigan. He is now in the Union City Church.



JOHN M. STOVER

John M. Stover was born at Bradford, Ohio, January 28, 1871, the son of Emanuel and Joanna Stover (nee Mohler). He is a graduate of the Bradford High School, and spent about a year at Mount Morris College. He was married to Katherine Porter, April 15, 1896. They have one daughter living, Olive. He united with the church in 1886, was elected to the ministry in December, 1897, ordained October 26, 1912.

He has been connected mostly with the Harris Creek Church though a while with the Oakland Church. He now lives in Bradford, where he has the oversight of the church at that place. Elder Stover is a very worthy brother.



Elder John M. Stover and wife.



JOHN STUDEBAKER

This early minister in Salem Church, was born in 1781. He is known to have lived near Johnstown, Pennsylvania, from whence he came to Stark County, Ohio. The exact date of his coming to Montgomery County is not known but he lived first on a farm now owned by F. C. Puterbaugh and later near Phillipsburg. He was a minister at the organization of Salem Church. He became interested in the views of Michael Landis and in 1834 identified himself with that movement. Later he returned to the church and may have become her bishop a while, a position it seems he had held before. His wife's

name was Margaret. His children were Daniel, David, Isaac, John, Joseph, Jonas, Mrs. Peter Weimer and Mrs. Michael Weimer.

Brother Studebaker died in 1865 at the age of eighty-four years. He was very conscientious in business. While living in Johnstown, Pennsylvania, a business man, owing him a large sum of money, failed. His creditors pushed their claims and he was forced into bankruptcy. Brother Studebaker was urged to resort to law to collect his claim.

He stoutly refused to violate God's law for the sake of collecting money. Later this man prospered in business and made a long trip to Stark County, Ohio, to repay Brother Studebaker; finding he had moved to Montgomery County, he followed him up and paid every cent, interest and all. Elder Studebaker's life demonstrates that forbearance always pays in the end.



DAVID STUDEBAKER

David Studebaker was born, October 29, 1814, in Miami County, Ohio. He was a son of John Studebaker, a deacon, in the early history of the Hickory Grove Church. He was married to Catherine Rhodeharnel. To this union were born three children. Henry enlisted in the Civil War. Later in the service he requested his father to come to Tennessee and baptize him which Brother Studebaker did. Shortly after, this son being in a hospital, strayed away and never was heard of afterwards. Mary married Solomon Karn and died soon after. Wesley, the youngest son, was burned to death in an infirmary in Delaware County, Indiana. Brother Studebaker died, August 2, 1863.

The cause of his sudden death was the result of having run a nail in his foot, which developed into lock jaw. His wife became the third wife of Samuel Murray of Indiana and died soon after. Brother Studebaker was a worthy minister in the church and much beloved. He was retired and unassuming in his manners, esteeming others better than himself. In the midst of a useful career his family as

well as his church was made to realize that "in the midst of life we are in death." The funeral services were performed by brethren H. Brubaker and D. Younce. Text Philippians 3: 10.



ISAAC STUDEBAKER

Isaac Studebaker, was born, March 23, 1822, in Miami County, Ohio, the son of Abraham and Elizabeth Studebaker (nee Steele), who were born in Bedford County, Pennsylvania, and whose grand-



Isaac Studebaker and wife.

parents came to Pennsylvania from Germany. Abraham Studebaker came to Ohio in 1812, locating in Miami County. January 25, 1848, he was married to Anna, daughter of George and Catherine Warner. Ten children were born to this union of whom seven preceeded the parents in death. Three daughters survive, namely Sisters D. W. Weddle, Priscilla Weddle and Martha Rinehart, who live in the bounds of the Casstown Church. Isaac Studebaker was elected to the ministry in 1853, serving until his death, September 9, 1904. His sickness, hemorrhage of the brain, was of short duration. His wife,

Anna, survived him about two years, dying from the infirmities of old age April 25, 1906. She was an invalid for twenty years, attending services in an invalid chair. Brother Studebaker was active in church work up to within a few weeks of his death. He was an aggressive worker often driving eighty miles in one day. His education was limited. He regarded himself as one among the first if not the first brother to advocate the single mode of footwashing in the Miami Valley. Through his own energy he became a man of wide general information, sympathetic, and a lover of the right. His voice gave way in 1892 which kept him from doing as much preaching as was his desire. He was a generous giver and his life was a success from a material as well as a spiritual sense.



SAMUEL F. STUDEBAKER

Samuel F. Studebaker, the son of Samuel S. and Nancy Studebaker (nee Frantz), was born in Miami County, Ohio, November 1, 1859. He was married to Anna May Harnish, March 30, 1882, She died December 22, 1889, and he then married Anna Mary Shroyer, February 18, 1891. Two children are living from the first marriage and two from the second. Brother Studebaker is now serving the District as an efficient trustee of the Brethren Home.



GEORGE C. STUMP

George C. Stump, son of Benjamin and Susanna Stump (nee Petry), was born March 13, 1843. He was married to Lavinnah Petry, January 10, 1864. His election to the ministry occurred April 25, 1879, and he was ordained to the eldership in 1909. At the time of the division of the church (1881) he was the only minister left in the Palestine Church. He was advanced to the second degree of the

ministry about that time. He has spent much of the time of his active service in this church. In 1917 he, with his faithful wife, moved to the Price's Creek Church where they spent their youthful days and where he was baptized, January 1, 1865, and his wife in June, 1860. He is a fine courteous brother.



Elder George C. Stump and wife.



JESSE STUTSMAN

Jesse Stutsman was born in Montgomery County, Ohio, October 29, 1833. He was a son of David and Frances Stutsman, who came to Ohio in 1802. His father, after clearing four farms, moved, in 1860, to Missouri where he died the next year, from overexertion and the troubles of the war.

After his death, the mother returned to Ohio, remaining seven years and then moved to Kansas, dying in 1877. Jesse emigrated to Missouri, the winter of 1857 and engaged in farming. In 1858 he returned to Ohio, taught two years then moved to Montgomery County, continuing that profession. He taught in all, twenty-six years. He was elected to the deaconship in 1866, and to the ministry in 1867. He had chosen for his life companion, November 7, 1857, Martha Heisy.

To them were born nine children. In 1869, he moved to Darke County where he bought a farm. As a preacher his were the gifts of fine scriptural exposition and rare impressive exhortation.

He was much sought after for preaching funerals and solemnizing marriages. He is thought to have approximately 1,400 of the former and 200 of the later to his credit. During his lifetime he has presided over about a half dozen different churches, including his home church, Ludlow. He was always true to his convictions and was always listened to by all classes of people with great deference. He was frequently an officer of the District Meeting.

He has attended forty-six Annual Meetings, nearly always as a delegate, and served three times on the standing committee and on other special committees. As the years are stealing over him he is gradually restricting his labors. His wife died, November 9, 1898. His daughter, Anna, keeps the hearth radiant with hope and love.



DAVID STUTSMAN

David Stutsman was born, August 19, 1857. His parents were Abraham and Martha Stutsman. He was converted in 1880. His marriage occurred, April 24, 1879. His wife's name was Julia Fitz-enmier.

He was elected to the ministry in the Beaver Creek Church, February 24, 1896. He was ordained to the eldership, May 4, 1904, in the East Dayton Church. He has had his membership in different churches during his activity in the ministry, West Dayton, East Dayton and lastly Fort McKinley where he now preaches. He also did some evangelistic work in former years. Elder Stutsman has fine social qualities.

WILLIAM SWINGER

William Swinger was born August 23, 1872, in Darke County, Ohio. His parents were Samuel and Mary Swinger. He is next found in Crawford County, Illinois, where, in early manhood, during a revival by Silas Gilbert in the Lamonte Church, he joined the church. In 1896 he moved to the Wolf Creek Church, then in 1897 to the Bear Creek Church where he was elected to the ministry in 1898. Later on he moved to the Trotwood Church where he was ordained, November 21, 1914, and still resides. December 23, 1893, he married Elizabeth E. Stoner. She died and June 21, 1896, he married Esther E. Stoner, and again death took his helpmate. December 31, 1907, he married Myrtle Horning (nee Brumbaugh), who is very helpful to him.



ROY B. TEACH

Roy B. Teach was born, June 19, 1887, in Clark County, Ohio. His parents were David and Clara Teach (nee Dresher). He was converted in 1903 and was married, August 20, 1910, to Alma D. Barnhart. He was elected to the ministry in New Carlisle Church, May 25, 1918. He taught district school three terms, his education consisting of a course in the German Township High School from which he graduated in 1904, and a short Normal Course at Manchester College. He is now planning full preparation in school for his work in the ministry.



SAMUEL TIPPY

Samuel Tippy, son of William and Mary Tippy, was born in Montgomery County, Ohio, February 5, 1853. He was twice mar-

ried, first to Elizabeth, daughter of David B. and Mary Davis, December 5, 1889. Three children were born, one living. His wife died, April 9, 1904, and he married Jennie Davis, a sister of the first wife,



Samuel Tippy and wife.

January 25, 1906. Brother Tippy united with the church in 1904 and the same year was called to the deacon's office, in which he has ever since labored faithfully in East Dayton Church. His home is noted for its hospitality.

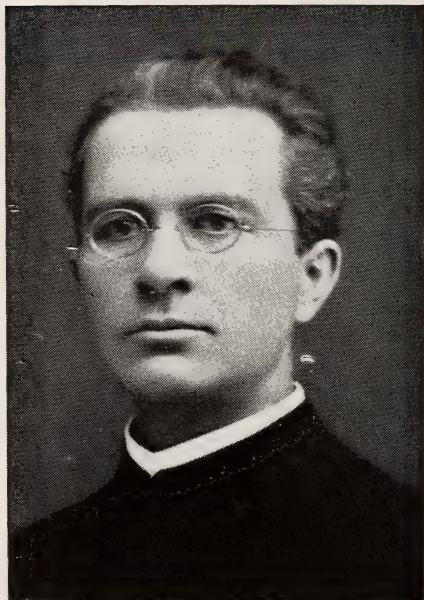


I. BENNETT TROUT.

I. Bennett Trout, son of Andrew and Eliza Trout (nee Bennett), was born one half mile south of Donnel's Creek Church, May 7, 1860. He was married to Sarah, daughter of Lewis and Elizabeth Myers

(nee Frantz), September 20, 1882. He united with the church, March 9, 1884. After completing the district school he attended the National Normal University. He taught many successful terms in the public schools. January 26, 1889, he was called to the ministry. He served on the District Mission Board from 1893 until November, 1895, when he moved to Lanark, Illinois.

For many years he was associated with the Brethren Publishing House in the interest of the Sunday-school work. For a number of years he was recognized as an evangelist of note, a writer of distinction and a leader in the church, but finally became a minister in the Progressive Church. He died early in 1920, in Pennsylvania.



Elder D. F. Warner.

A recent pastor of the West Dayton Church.

D. F. WARNER

D. F. Warner was born in Darke County, Ohio, August 8, 1875. He was a son of Lorenzo D. and Celestia Warner. He was reared in Michigan, where his parents had moved when he was but a child. His conversion occurred, June 4, 1899. His first wife was Lillian Joubert who died, April 4, 1913. He was married to Grace Gnagney, September 6, 1914. She is quite helpful to him in his work. He was elected to the ministry, February 20, 1909, and ordained to the eldership, November 16, 1915. He was educated at Ferris Institute, Big Rapids, Michigan, Mount Morris College, and Bethany Bible School.

He taught school thirteen years. He served as District Sunday-school secretary of Michigan and in pastorates at Milledgeville and Virden, Illinois. His late post of duty was the West Dayton Church over which he presided as elder and pastor.



HERSCHEL WEAVER

Herschel Weaver was born April 23, 1885, at Lewisburg, Ohio. His parents were Joseph and Ella Weaver. His father and grandfather died when he was six years old. He then lived with his widowed mother and grandmother for nine years. His mother died when he was fifteen years old.

His early religious training was Methodist but later, through the influence of his grandmother, he joined the Church of the Brethren, in January, 1901. He married Ada Miller, March 26, 1908. He was elected to the ministry, September 14, 1907, and was ordained elder in the Price's Creek Church, September 15, 1917. During the year 1918, he was made the Presiding Elder of this church. He received much religious training at Bethany Bible School. Stricken with an incurable malady, late in the summer of 1920, he passed away. Esteemed by all, his early death was much deplored.

ABRAHAM WEIMER

Abraham Weimer was born, May 31, 1843. Early in life he began his business career in the flour milling industry, and followed this throughout his life. He united with the church when young, and served in the capacity of deacon. He was twice elected a member of the board of trustees of the Brethren Home. He died January 13, 1914. He always discharged his Christian duties faithfully.



FRANK J. WEIMER

F. J. Weimer, son of Abraham and Catherine Weimer, was born July 21, 1878, near West Milton, Ohio. He united with the church December 25, 1894, at what is now Poplar Grove. He was married to Lillian F. Zumbrun, October 14, 1900, was called to the deacon's office in 1906, and to the ministry, August 23, 1907, both elections in the Greenville Church.

His first experience of administering baptism was to his own son aged eight years. He was ordained in July, 1911, at Berthold, North Dakota, where he had moved some years before. Since then he has lived in Darke County, Ohio. He is now at North Manchester, Indiana.



ALLAN WEIMER

Allan Weimer was born near West Milton, Ohio, October 22, 1886. In the same month twelve years later he became a member of the church. His parents were Abraham and Catherine Weimer. He married Rebecca E. Kunkle, October 23, 1907. He was elected to the

deacon's office, December 16, 1908, and in November 2, 1909, to the ministry. His election occurred in the Greenville congregation which has ever since been the scene of his church activity. He is specially gifted as a leader of song. He is now serving on the District Sunday-school Institute committee.



LAWRENCE A. WEIMER

Lawrence A. Weimer, son of A. J. and Mary Weimer, was born May 6, 1896, near Dayton, near and in which he has lived all his life. He was married to Inez Shephard, December 23, 1917. He was baptized in the West Dayton Church, March 26, 1914, where he was installed into the ministry, October 3, 1918. His education consists of what he received from the public schools, high school and Jacobs' Business College. He is a fine leader of song.



STANLEY C. WENGER

Stanley C. Wenger was born, May 8, 1879, in Montgomery County, Ohio. He is a son of William and Mary Ann Wenger. He was converted December 18, 1897. He was married to Effie Brumbaugh, December 27, 1900. She is a daughter of Elder John H. Brumbaugh. He was elected to the ministry, March 26, 1907, in the Salem Church. On account of poor health he has been hindered some in his church activity. Because of its proximity, most of his work has been done at the Arlington house.



RUSSEL C. WENGER

Russel C. Wenger, son of J. V. and Catherine Wenger (nee Cloppert), was born near West Milton, Ohio, March 23, 1887. He

was reared on a farm and remained in its quiet pursuits until in March, 1910, when he was elected to the ministry in the West Milton Church, having been a member of the church from his early youth. He was married to Ada Klepinger, October 17, 1909. They have three children, twin girls and a boy. For some years he has been attending school. He was an A. B. graduate of Manchester College in 1918, a B. D. graduate of Bethany Bible School in 1919, and secured the A. M. degree from the University of Chicago in 1919. He is now Professor of Biblical Literature and Doctrine at Manchester College. He has a promising career before him.



SAMUEL B. WENGER

Samuel B. Wenger, son of John and Cassie Wenger (nee Clopert), was born July 9, 1897. His early life was spent on the farm, attending the district school, and West Milton High School, where he graduated while quite youthful. Several years were then occupied in teaching, and on August 10, 1918, he was united in marriage to Mildred Landis. He united with the church in his early years, and after serving some time as Sunday-school superintendent, was called to the ministry by the West Milton Church, March 21, 1919.



THOMAS B. WENRICK

Thomas B. Wenrick was born in Pennsylvania, March 25, 1818. He was the first resident elder of the Greenville Creek Church, having moved here previous to 1854, as he was elected to the ministry about that time. His wife was Catherine Hardman. His ordination to the eldership occurred in 1865, from which time he was the Presiding Elder of the congregation. He was a zealous, untiring worker, and gave much of his time and money to advance the church's interests, yet left a considerable estate at his death. He opened up

a large farm and improved it well. He was faithful in the Lord's work and received abundant favors in return. As an instance, one year he cut a heavy yielding field of wheat, and then plowed the same field, expecting to resow it, but enough wheat came up voluntarily,



Elder Thomas B. Wenrick and wife.

to make a second crop without resowing. This was an extreme instance but true, being vouched for by Elder W. K. Simmons who saw the field. He died November 20, 1884, after a lingering illness of a dropsical nature. He was laid to rest at the brick church. The funeral discourse from the text, Rev. 14:13, was preached by Elder Samuel Neher, assisted by Elders Jesse Stutsman and Tobias Kreider, to a large concourse of his flock that he had led so faithfully.



A. D. WENRICK

A. D. Wenrick was born August 17, 1880. His parents were John A. and Sarah Wenrick. Having a desire in his youth to better equip himself for spiritual work he spent some time in Taylor

University. December 17, 1902, he married Carrie C. Coy, a daughter of Elder Aaron Coy. In 1908 he was elected to the ministry in the Beaver Creek Church where he served in the ministry about eleven years. Being of an energetic nature he is now engaged in business activities.



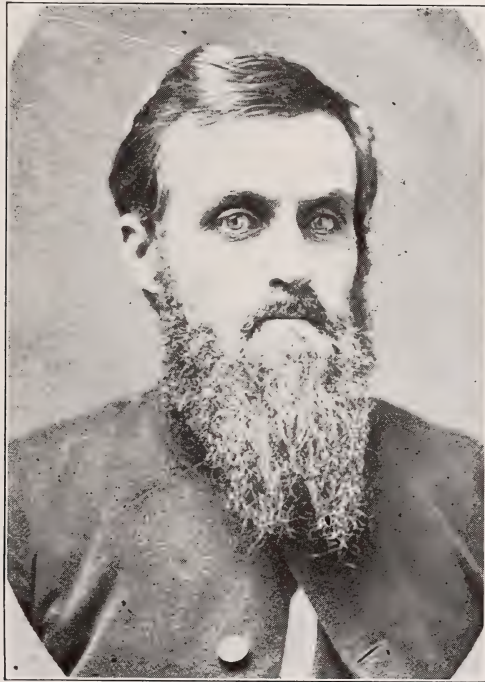
LANDON WEST

Landon, second son of James and Margaret West, was born in Adams County, Ohio, December 7, 1841. He was a student of nature and the Bible from his early youth. He attended school in Adams County, until he availed himself of Brother Quinter's school at New Vienna, Ohio.

He then taught school for several years. During the Civil War, he was chosen captain of the Union cavalry, but by reason of his feeble health, he was unable to respond. June 22, 1864, he was married to Salome Garman. To this union were born two daughters and one son. In 1873 the companion died. At the age of twenty-one, he and Joseph Calvert, made application for membership one Sunday, December 14, 1862, and were baptized on Sunday, January 11, 1863, by Mills Calvert, the father of the other applicant. When twenty-three years old he was elected to the ministry by the Brush Creek Valley congregation.

May 23, 1880, he was ordained at Strait Creek Valley Church. He served many of the churches of the Southern District of Ohio, very acceptably. He was much interested in the children, often holding many meetings for their benefit. He was a strong advocate of the Sunday school, working unceasingly for its growth and development. His great heart went out to the colored race with their limitations, and did much for them in various ways. The "Weir" tract written by his hand, voices his deep sense of appreciation of their needs. October 18, 1882, he was married to Barbara Landis of Covington, Ohio. To this union were given three sons and two daughters. About 1887, his health failed and he was compelled to give up the work so near to his heart. February 20, 1900, he with his family moved from Preble

County, to Pleasant Hill, where he departed this life, December 16, 1916, aged 75 years and 9 days. His death was caused from a cerebral hemorrhage. Brother West was a writer of some distinction. He wrote many very original articles for the press mostly on religious subjects. His original views on the origin of the Serpent's Mound, one of the prehistoric wonders of Adams County, which was situated only about three and a half miles from Brother West's old



Elder Landon West.

Our most ardent advocate for work among the colored people.

home and two miles from the place where he was born, are incorporated in the work by E. O. Randall of the State Archaeological and Historical Society on this subject. His book on "Close Communion" had a wide circulation. Brother West in his prime was an orator of no mean ability and fearless in his denunciation of all evil. He fur-

nished some data of the history of the southern churches and longed to see its completion, but before it could be completed he had passed into the presence of Him who knows all history.



D. D. WINE

David D. Wine was born near Bridgewater, Virginia, April 8, 1839. When nineteen years old he united with the church at Beaver Creek, Virginia, September 23, 1858. He successfully came through the southern lines during the Civil War, and landed



Elder David D. Wine and wife.

in the Miami Valley, June 8, 1862. He with other refugees, worked among the brethren and February 19, 1865, he was married to Susan Miller of near Dayton, Ohio. She was born January 16, 1845, They have three sons and five daughters. They moved to Miami County, December 16, 1873. Here he was elected to the ministry

in the Newton Church, March 11, 1876, and ordained September 7, 1893.

While working in the Newton (Pleasant Hill) Church his busiest work in the ministry was done. About the beginning of the new century, he moved to Covington. He received his letter from the Pleasant Hill Church, January 26, 1902, which he placed with the Covington congregation. Here he did his full share of preaching, laboring every other way also, in the ministry as opportunity afforded until about 1910, since when he has been more reserved in his labors. He presided over the Pleasant Hill Church from June 3, 1896, to March 21, 1907.

He likewise has had the oversight of other churches. He has solemnized many marriages, preached many funerals, and was a successful evangelist for some years. Elder Wine is inbred with a full measure of Virginian wit and courtesy.



NORMAN B. WINE

Norman B. Wine was born in Basic City, Virginia, February 24, 1893. After his attendance at common school, he spent two years in high school, and the same length of time in a business college. He united with the church at Basic City, May 25, 1905. He married Grace Edith Hodgden, daughter of Elder Dorsey Hodgden, December 21, 1916,

Feeling a call to greater Christian service, he was installed into the ministry at the West Dayton Church, October 3, 1918, by Elders Jacob Coppock and S. Z. Smith. He is active in this church, and is now attending Manchester College.

CLIFFORD A. WORKMAN

Clifford A. Workman, son of Uriah C. and Barbara I. Workman, (nee Workman) was born in Buckeye City, Ohio, July 7, 1883. He came to the church at the age of fifteen years, was elected to the ministry in 1910 in the Danville Church, came to Clark County, 1913, and located in Tremont City where he engaged in the undertaking business. During his three years residence at Donnel's Creek, he rendered valuable service in the Springfield City mission. In 1915 he moved to Columbus where he resided until 1917 when he returned to Buckeye City.



VAN B. WRIGHT

Van B. Wright, son of Lewis Asbury and Nancy Isabelle Wright, first saw the light of day January 20, 1892, in Berrysville, Highland County, Ohio. When six years old his parents moved to Careytown, same county. Here he grew to manhood, passing through the public schools and doing some high school work at Lynchburg. During a revival held in the Lexington Church by Samuel Snell he was baptized by Allen Ockerman, November 21, 1904. He was elected deacon in this church, April 2, 1908, and on October 11, of same year was called to the ministry.

In the spring of 1911, he accepted the work in the southern counties under the auspices of the District Mission Board. In this field he was first located with his parents at Sinking Spring, and later at Peebles, from which latter point he now ministers to the different churches in this territory very acceptably. He was ordained on his birthday, January 20, 1919, by Elders J. W. Fiddler and J. O. Garst. Late in the spring of 1919, his mother died. He was united in marriage with Nora Mildred, daughter of Elder Emanuel E. and Rosa Shively (nee Morloch), June 29, 1919. She was born Septem-

ber 1, 1889, in Marshall County, Indiana. She united with the church under the preaching of D. C. Campbell, and was baptized by Joseph John. Her education was secured in Manchester and Mount Morris Colleges. In these institutions and at Winona Lake, she also studied music, specializing in vocal training. Since then she has



Elder Van B. Wright and wife.

taught the service of song to others and acted as song evangelist in eight different states. Elder Wright has been very helpful in digging up data in the Southern Field for the editor of this work. He is genial affable, and big intellectually and bodily. He has been giving some attention to evangelistic work.



PHILIP YOUNCE

Philip Younce was born in Ashe County, North Carolina, about 1775, of German parentage. The German name Yontz, Philip always wrote Younce. He is said to have been a member of the army of General Anthony Wayne, against the Indians in 1794. His regiment marched from Wilmington, North Carolina, to Ft. Wayne,

Indiana. About 1808, he was married to Margaret Byrket, also of German descent. In 1813, with his wife and two little boys, he emigrated to Miami County, Ohio. He was then already a minister in the church. In the summer of 1814, about three or four thousand Indians were encamped around Greenville, while the second Treaty of Greenville was being negotiated with them. It was a festive occasion. Sister Younce baked a large basket of sweet cakes, and shared them with the Indian mothers, who called her children "the white papooses." Elder Younce was always held in the highest respect by the Indians. He was an entertaining preacher and had fine social qualities. The early growth of the church in Miami and Darke counties was largely the result of his labors. His early Ohio home was close to Nashville, near West Milton. He died April 16, 1864, at the home of his son, Abraham, who lived northwest of Pleasant Hill. He was buried in the Sugar Hill cemetery by the side of his wife, who had preceded him in 1862.

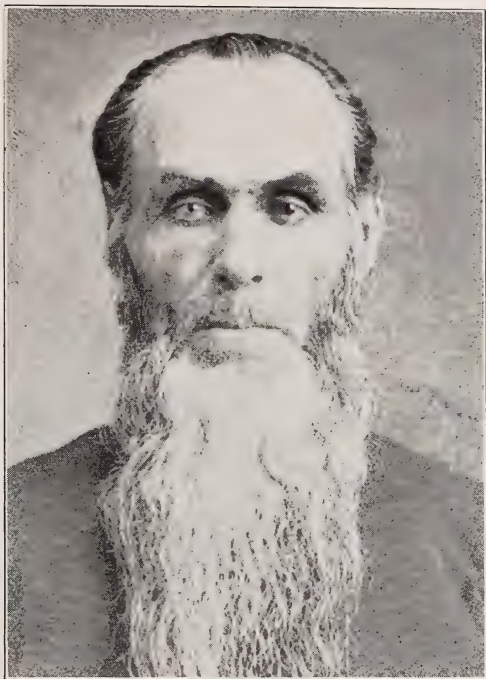
No stone marks his grave. Their children were John Joseph, Andrew, George, Abraham, Isaac, Catherine, Eli, Davis and Mary. John, born May 6, 1809, moved to Indiana, and became the first elder of the Mississinewa Church. Abraham, also a minister, is noticed below. Davis, born in 1827, was called to the ministry when young and became an interesting preacher and evangelist. As an exhorter, he was rarely excelled. He did much funeral preaching and married many couples. His trade was that of a wagon maker in Newton. His wife was Mary A. Helmick. In 1872, he moved to Philadelphia, to take charge of the Brethren Church there, but returned in two years to his former home, finally moving to Syracuse, Indiana, where he died in 1897. Several of Elder Philip Younce's sons were deacons. No encomium is too great to bestow upon him and his family, for the pioneer church work done by them in Southern Ohio.



ABRAHAM YOUNCE

Abraham Younce was born near Fidelity, Ohio, October 7, 1818. His wife, Elizabeth Helmick, was born in the same neighborhood,

August 19, 1819. He was elected to the ministry, December 27, 1845, and ordained, August 27, 1863. He lived during his entire life with several congregations, was quite active in the ministry and



Elder Abraham Younce.

was respected by all. He moved to Preble County about 1865. At the time of his death which occurred, December 28, 1881, he had charge of the Lower Twin Church.



OLIVER F. YOUNT

Oliver Yount was the only son of Clark and Mary Yount (nee Smith). He was born in Miami County, Ohio, June 15, 1846. He

attended school in Covington one fall and winter term and there joined the Church of the Brethren. The next year he attended the Brethren school at New Vienna.

The year after he attended Delaware College. He then taught school several years. In May, 1868, he was married to Phoebe Studebaker and located on a farm near Hickory Grove Church. Here he was elected to the ministry in 1873 when twenty-seven years of age.



Elder Oliver F. Yount.

The possessor of a good voice and, also, a magnificent physique as the picture shows, he was a leader in evangelistic services and song wherever he went.

Later he moved to Tippecanoe City. When Middle District Church was organized, he and Samuel Coppock were its ministers. He was ordained in 1884. He died at his home in Tippecanoe City, November 3, 1888.

He had a natural inclination for books and had gathered an extensive library. About 1880 he prepared a treatise on Final Restora-

tion, a subject much agitated about that time and upon which he was stirred. He was one of the pioneers in the evangelistic field. He died of pneumonia, resulting from a cold contracted while engaged in a series of meetings.

He was much interested in vocal music and was a fine leader of song service. His social qualities were of a high order. Because of his genial disposition, one soon felt at ease in his company. Had his life been spared, the developing qualities of his character pointed toward high rank among the leaders of the church.



Oran S. Yount and wife.

ORAN S. YOUNT

Oran S. Yount was born in a log cabin near Bradford, Ohio, June 3, 1874. He was the second son of Solomon and Elizabeth Yount. His mother passing into the beyond at an early age, the three boys were thrown out in the world among strangers. At sixteen he found a home with a devout uncle in Covington. Here was his habitation until his marriage to Daisy A. Diltz, November 10, 1895. Their home has been blessed with three boys and two girls, the youngest daughter dying when seven. He was converted at Covington in a revival by H. C. Early in 1893. One year was spent at Mount Morris College.

In 1901, he moved to Troy where he since has resided. This, then being in the Casstown congregation, he was elected to the ministry in that church, December 6, 1906. He was quite helpful in getting the Troy mission on a firm basis in its earlier years. During his career he has done much newspaper work, editing and publishing papers in Covington, Tippecanoe City and Troy.



LEVI ZUMBRUN

Levi Zumbrun was born in Noble County Indiana, January 31, 1872. His parents were Ezra and Susan Zumbrun (nee Neff). He was married to Dona Robbins of Troy, May 14, 1898. They have two children. Soon after the marriage, he and his wife joined the church. He is now serving his second term as a trustee of the Brethren Home. Brother Zumbrun quit school in the third grade, coming to Brookville in 1883, where he has had a very successful business career.

INDEX

- Aikey, Elmer221, 363
 Annual Meetings 341
 Arnold, Christian103, 363
 Arnold, Joseph 135
 Ash Grove Church..... 227
 Assembly, The 329
 Aukerman Creek 165

 Bagwell, E. B.....114, 363
 Bailey, Hiram 133
 Baker, Henry225, 365
 Baker, H. M.....226, 366
 Baker, H. Jesse.....226, 366
 Baker, C. A.....307, 367
 Baker, Joshua 256
 Bame, Charles A. 120
 Bantz, C. M.....89, 367
 Bare, H. W. 172
 Barnhart, William W.....95, 367
 Barnhart, Josephus E.....132, 368
 Barwick, Milton.....173, 370
 Bashore, Jacob G.....307
 Bates, David 114
 Bear Creek Church..... 86
 Beaver Creek Church..... 112
 Becker, Peter 32
 Becker, August 285
 Beech Grove Church..... 286
 Beeghly, John W.....87, 371
 Beer, J. W..... 67
 Beery, Isaac 150
 Beery, P. H.204, 372
 Beery, Noah V.....104, 373
 Beery, Isaac R.....210, 373
 Beery, Jesse 152
 Beery, C. O.....209, 374
 Beginning Work in America.. 32
 Berkebile, D. G.....216, 375
 Binkley, Newton W.....257, 376
 Biographies 361
 Blessing, S. A.....251, 377
 Blocher, Samuel W.....270, 378
 Blocher, Ira G.....279, 379
 Bock, Daniel 82
 Bock, Samuel103, 380
 Boggs, William Hitt.....202, 380
 Bolinger, Solomon287, 381
 Book and Tract Work.....312
 Bookwalter, Levi A.....94, 381
 Bookwalter, Jesse E.....96, 383

 Bookwalter, Sylvan180, 384
 Boomersshine, Reuben107, 385
 Bower, John Jr.....241, 385
 Bowman, Benjamin78, 270
 Bowman, David Sr.....86, 386
 Bowman, David Jr.....86, 386
 Bowman, John J.....87, 388
 Bowser, William H.....131, 388
 Bradford Church 222
 Bremen Church House..... 150
 Brethren's Home 297
 Bright, George 150
 Bright, Isaac87, 388
 Bright, Hamilton G.....302, 390
 Bright, John Calvin.....103, 390
 Bright, J. Homer.....393
 Bright, John Daniel.....261, 394
 Brookens, Henry 256
 Brooks, Harlan J.....97, 394
 Brookville Church 107
 Brower, John50, 167
 Brower, Israel 168
 Brower, Jacob 168
 Brower, George 168
 Brower, Frank285, 395
 Brubaker, Nicholas87, 396
 Brubaker, J. Franklin.....169, 396
 Brubaker, Henry129, 395
 Brubaker, Benjamin130, 396
 Brubaker, Aaron169, 398
 Brubaker, O. G.....263, 311
 Brumbaugh, David86, 398
 Brumbaugh, Conrad87, 103
 Brumbaugh, Abraham219, 400
 Brumbaugh, J. R.....256, 401
 Brumbaugh, Jesse K.....243, 403
 Brumbaugh, John H.....243, 401
 Brumbaugh, J. C.....244, 402
 Brumbaugh, Enos E.....244, 404
 Brumbaugh, Elmer137, 404
 Brush Creek Church..... 53
 Bucklew, William 244
 Bucklew, A. H.....244, 405
 Buckley, William J.....216, 406
 Buntain, George W..... 52
 Burger, Robert E.....244, 286
 Burkett, John 94

 Cable, John 198
 Cadwallader, John 205

Calvert, Robert	55, 406	Danford, Edward	229
Calvert, Mills	55, 407	Darst, John	139, 425
Calvert, William	60, 408	Darst, Isaac	128
Calvert, W. Quinter	60, 409	Darst, B. F.	113
Campbellsville Mission	182	Davidson, Ross C.	69, 427
Camp Sherman	324	Davis, T. Elwood	67
Carter, Harvey	155	Davy, Henry Dorsey	139, 427
Carnes, Jacob	50	Deaton, J. F.	173, 428
Cassell, William	241, 410	Deaton, William	173, 429
Cassel's Run Church	63	Deeter, David	196
Casstown Church	139	Detrick, Abraham	219, 241, 429
Castine Church House	178	Detrick, W. C.	204
Caylor, Elias	76	Detwiler, Christian F.	69
Cedar Grove Church House	180	Dickey, Elias	218, 270
Central Group, The	237	Diehl, Jacob	77
Charity Work, The	297	Dillon, Robert	173, 430
Charleston Church	158	District Boundaries	40, 41, 42
Christian, John H.	220, 411	District Meetings	335
Church Name, The	26	Divisions	347
Church Activities	291	Doctrine	29, 30, 31
Circleville Church	156	Dodge, Arthur	270, 430
Civil War, The	323	Dolby, Mattie Cunningham	155, 430
Cloppert, John Sr.	241	Dolby, Wiley	432
Cloppert, John Jr.	243	Donnel's Creek Church	128
Cloppert, Hugh L.	95, 412	Dredge, David S.	145, 432
Coate, A. David	224, 413	Duncan, Henry	114
Conover, Norman A.	99, 413	Early Church, The	23
Constance Church	184	Early Customs	35
Cook, Henry	270	Early Ohio History	33
Cook, Amos	270	Early Settlements	35
Cool, P. N.	275, 414	Eastern Group, The	125
Coppock, Samuel	135, 415	East Dayton Church	115
Coppock, Jacob	136, 416	Ebersole, Jacob	129, 433
Coppock, C. V.	249, 418	Eby, Henry	89, 179, 434
Coppess, Josiah	270	Eby, Josiah	87, 434
Cordier, F. P.	219, 418	Eby, Anna	435
Cotterman, Frank	83, 119	Eby, Frank	99, 436
Cottrell, Laura Murphy	311, 280	Educational Work, The	318
Counryman, John	48, 54	Eidemiller, J. Howard	137, 437
Couser, J. A. R.	60, 418	Eikenberry, Peter	166
Couser, Earnest Friend	118, 419	Eikenberry, Joseph	172
Covington Group, The	193	Eikenberry, Josiah	173
Covington Church	196	Eikenberry, John	190, 437
Coy, Aaron	113, 419	Erbaugh, Abraham	103, 438
Creyfelt	27	Erbaugh, George	103, 438
Cripe, Daniel	93, 420	Erbaugh, Ivan L.	89, 439
Crist, Jacob Sr.	129, 421	Erbaugh, Noah W.	169, 439
Crist, Jacob Jr.	129, 421	Erbaugh, S. A.	440
Crosswhite, A. G.	173, 422	Erbaugh Clarence G.	111, 440
Crowell, Devalt	213, 422	Etter, Michael	76
Crowell, J. A.	215	Eversole Church	109
Crumrine, John	268	Fairview Church	153
Culp, Charles E.	119, 423	Faith and Practice	27
Culp, Andrew C.	183	Fall Creek Church	66
Custer, Jacob	69	Fidler, John W.	244, 441
Custer, Isaiah	61, 423	Filbrun, David S.	136, 442
Custer, Frank C.	69, 425	Filbrun, B. F.	140

Filbrun, Parker M.....	89, 444	Germantown Church, Old.....	32
First Home Mission Work....	32	Gilbert, Ezra	103
First Congregation in America	32	Gilbert, Silas	256, 465
First Converts in America....	32	Gilbert, Julia A.....	466
First Religious Newspaper		Glick, John	133
Printed in America.....	33	Good, John H.....	171, 466
First Bible Printed in America	33	Gospel Messenger, The.....	26
First Love Feast Held in		Graham, James H.....	160, 161
America	32	Gratis Church House.....	175
First Sunday School, The.....	293	Gray, Taswell	178
First Sunday School in Ohio,		Greenville Creek Group.....	265
The	293	Greenville Creek Church.....	268
First Preachers in Ohio.....	48	Greenville Church	280
Fitzgerald, J. W.....	89	Groff, Joseph	218, 467
Fitzwater, P. B.....	445	Groff, Nathan D.....	219, 467
Flora, J. C.....	137, 446	Grossnickle, Daniel	51
Flory, Abraham	94	Grossnickle, S. P.....	52, 467
Flory, David	169	Gump, Henry	136, 468
Flory, John	241	Gump, S. S.....	136, 469
Flory, Emanuel	103, 240	Gump, John B.....	136, 470
Flory, Ezra	244, 447	Gunnersville Mission.....	132
Flory, Charles L.....	244, 448		
Flory, George W.....	203, 449	Haines, O. P.....	120, 471
Flory, R. F.....	276, 450	Halladay, Paul W.....	279, 471
Foreign Mission, The.....	309	Harris Creek Church.....	211
Frankfort Church	153	Hart, John	171
Frankstowners	91	Harter, David	269, 284
Frantz, Christian	128, 450	Hartsough, Aaron	151
Frantz, Nicholas	129, 451	Hartsough, Daniel	151
Frantz, John	129, 451	Hatton, Ralph R.....	107, 472
Frantz, Aaron	130, 452	Haywood, Nathan	51, 172
Frantz, Henry	131, 452	Heck, Peter	130
Frantz, Edward	453	Heckman, Minna Mote.....	311
Frantz, Isaac	209, 454	Heisey, Lester	159, 472
Frantz, Ira H.....	229, 454	Heisey, W. Jeremiah.....	251, 473
Free, Joseph	95, 455	Helman, Adam	213
Fryman, C. O.....	282, 455	Helman, J. Q.....	277, 472
Ft. McKinley Church.....	101	Hendricks, John	48, 151
Fulk, Thomas	67	Hendrickson, Daniel C....	248, 473
Funderburg, George	129, 456	Hepner, Jacob A.....	474
Funderburg, Cyrus	133, 457	Hershey, John	199, 211
Funderburg, Drue D.....	133, 457	Hershey, Emanuel	217
Funderburg, Edward C.....	458	Hickory Grove Church.....	134
		Hixson, Armanis J.....	67
Garber, Joseph	94	Hochstetler, John	48
Garber, Samuel	103, 458	Hodgden, Dorsey	474
Garber, Henry	103	Hodgensville Mission	182
Garber, John	459	Holler, Frederick	79
Garber, Jacob	87, 459	Holler, George	79, 475
Garber, Henry P.....	272	Holler, Jacob	82, 476
Garber, Daniel	179	Holler, H. W.....	102, 476
Garman, John	55	Hollinger, Jacob	228
Garst, Jesse O.....	83, 459	Hollinger, Moses	287, 477
Garst, John Milton.....	84, 461	Hollinger, Jeremiah	477
Garver, John Sr.....	50, 128	Hollinger, David	280, 478
Garver, John Jr.....	51	Hollinger, E. Sylvester....	287, 479
Garver, Jacob	50, 68	Holtzmueller, Lewis	179
Garver, George	87, 462	Home Mission Work.....	304
Garver, Daniel M.....	89, 463	Homes, Pioneer	35

Hon, Peter	48, 54	Lanter, George M.	270
Honites	55	Lantis, Raymond M.	285, 499
Honeyman, Benjamin F.	94, 479	Lawyer, John	50
Hoover, Emanuel	214, 219	Leatherman, David	131, 499
Hoover, Samuel W.	95, 480	Leatherman, Roland N.	133, 502
Hoover, Oliver Perry.	119, 481	Leedy, Joseph	172
Hoover, William I. T.	119, 481	Lexington Church	64
Hoover, Johnathan	229, 482	Little Turtle	34
Horning, Jonas	169, 482	Longanecker, Henry Sr.	197
Horning, Samuel	103, 483	Longanecker, Joseph	179, 503
Hospitality, Pioneer	38	Longanecker, Henry C.	220, 503
Hufford, John	151	Loramie Church	228
Hunsacker, John	151	Lost Creek Church.	139
Hyer, Absalom	256	Lower Miami Church.	78
Hyer, Isaac	87, 94	Lower Stillwater Church.	91
Hyer, Enoch	82, 484	Lower Twin Church.	167
Hylton, Charles	257	Lowman, Jacob	169
Indian Tribes in Southern		Ludlow Church	259
Ohio	33, 34		
Influenza Epidemic	325	Mack, Alexander	25, 32
Inman, Jesse Calvert.	149, 485	Madison County Mission.	130
Jarnigan, Isaac	55, 56	Major, Thomas	66, 504
Jeffersonville Mission	432	Major, Sarah	66, 504
Jobes, Herschel M.	261, 486	Mallow, Adam Jr.	153
Jones, Henry	255	Mallow, William D.	67
Jordan, John	114	Maphis, Omer B.	107, 504
Jordan Church House.	275	Marble Furnace Church.	61
Karns, Isaac	134, 240, 487	Marquis, William K. Sr.	268
Karns, Gabriel	51	Marquis, William K. Jr.	269
Katherman, Jeremiah	218, 487	Marienborn	27
Kauffman, Joseph N.	130, 488	Martin, J. F.	226, 506
Keen, Jacob	79, 489	Maugans, Mathias	50
Keller, Gottleip	87	May Hill Church.	59
Keller, D. H.	120, 490	May, James	156, 507
Keller, William J.	102, 491	May, E. Charles.	156
Kelso Jacob	154	McCorkle, Uriah R.	229, 507
Kentucky Church The.	47	McFarland, William E.	270, 507
Kimmel, John	103	McNelly, Calvin	104
Kinsey, Samuel	94	Metzger, Henry	86
Kinsey, Jesse	243, 492	Metzger, John	90
Kiser, Benjamin	230	Miami Valley	75
Klepinger, William	95, 493	Middle District Church.	246
Klepinger, Alfred L.	95, 494	Middletown Church	188
Kindell, Eva	495	Mikesell, Simon	103, 140
Knoepfle, Charles	187	Miller, Jacob	75, 508
Kreider, Tobias	256, 496	Miller, David	95
Kreider, Lawrence	257, 498	Miller, Abraham	79
Kreider, Willis C.	257, 499	Miller, Daniel	51, 508
Lair, John	51, 114	Miller, Samuel ..	173, 510
Landess, B. S.	69	Miller, Stephen	103, 255
Landis, Michael	103, 105	Miller, George	87
Landis, David	134	Miller, Isaac	173, 217
Landis, Jacob	241	Miller, John	173
Landis, Joseph	256	Miller, Jonas W.	214
Landisites	349	Miller, D. B.	257
		Miller, C. C.	275
		Miller, Emanuel	284
		Miller, Harvey	95, 515
		Miller, B. F.	511

Miller, Andrew	179, 511	Northwest Territory	33
Miller, I. B.	221, 512	Number of Ministers.....	42
Miller, Hugh	133, 512	Number of Members.....	42
Miller, Mina Bosserman.....	513	Number of Church Houses....	42
Miller, J. P.	249, 514		
Miller, Edward	261, 515	Oakland Church	216
Miller, A. B.	516	Oberholtzer, Elizabeth Wey-	
Miller, Bowman Group.....	73	bright	534
Ministerial Work, The.....	313	Ockerman, Daniel	64
Ministerial Statistics.....	315	Ockerman, J. Elwood.....	67
Minnich, Wendell	178	Ockerman, David Allen.....	67, 534
Minnich, Adam	516	Ockerman, Leslie E.....	67
Minnich, Granville W.....	257, 516	Ogle, Alfred	178
Minnich, David	275, 517	Ohmert, Jacob	128
Minnich, William	244, 518	Olinger, John	177
Minnich, Levi	520	Oliver, David	89
Mishler, David	168	Old Order Brethren.....	350
Mohler, Rudolph	197	Oren, A. W.....	95, 535
Mohler, Andrew	51	Organization of the Church... 25	
Mohler, John Sr.....	51	Orphanage, The	300
Mohler, John Jr.....	52	Overholser, J. E.....	223, 536
Mohler, Samuel	200, 521		
Mohler, S. S.....	200, 213	Paint Creek Church.....	154
Mohler, Jacob	202	Painter Creek Church.....	261
Mohler, George	203, 522	Parker, I. D.....	151
Moll, J. T.....	184, 523	Parker, Samuel	67
Moll, Sarah E.....	184, 523	Patton, Leroy	159, 536
Moomaw, John	67, 154	Peace Work, The.....	323
Moomaw, Jacob	128	Peifer, Lewis R.....	132, 537
Moomaw, B. F.....	154	Penn, William	27
Moore, Michael	151	Persecution of the Brethren.25, 27	
Mosquito Creek Church.....	230	Peters, Woodford	137, 538
Mote, Harvey	275, 524	Petry, Samuel	178
Moyer, Michael	81	Petry, George	270
Murphy, W. R.....	140	Petry, Jacob	177
Murray, Samuel Sr.....	103	Petry, Luther	179, 538
Murray, Samuel Jr.....	201	Petry, Andrew A.....	287, 539
Murray, David	81, 243, 525	Petry, Michel M.....	539
Murray, George	81	Petry, S. S.....	539
Murray, D. R.....	120, 526	Petry, Benjamin F.....	173, 539
		Petry, C. C.....	180, 540
Nead, Peter	94, 526	Petry, E. S.....	144, 540
Neal, Francis	248	Petry, H. H.....	180, 540
Neff, James M.....	203, 527	Petry, C. H.....	144, 540
Neff, Earl Chester.....	89, 528	Pfeifer, Adam	537
Neher, Abraham S.....	137, 528	Pfoutz, Samuel	103
Netzly, William	270	Pietists, The	25, 26
New Carlisle Church.....	144	Pitsburg Church	259
New Lebanon Church House.. 90		Pittenger, John M.....	209, 542
Newton Church	205	Pleasant Hill Church.....	205
Nicodemus, R. H.....	58, 529	Pleasant Valley Church.....	274
Nill, Joseph	173	Poplar Grove Church.....	277
Noffsinger, Daniel	81, 530	Porter, Samuel E.....	215, 543
Noffsinger, Ezra	270, 530	Price, Isaac	207
Noffsinger, W. P.....	270, 531	Price's Creek Church.....	175
Noffsinger, Jesse	84, 532	Pringle, Joseph	51, 543
Noffsinger, John S.....	84, 533	Priser, Harvey Allen.....	111, 544
Noland, Sylvester	59	Priser, David F.....	169, 544
North Star Church.....	224	Progressive Brethren, The....	354

Publishing House, Brethren...	26	Showalter, J. Henry.....	561
Publishing House, Sower.....	318	Sidney Church	230
Puterbaugh, Samuel	270	Siler, George	178
Quinter, James	66, 201, 545	Simmons, William K.....	269, 562
Rairigh, Samuel	211	Simplicity, Pioneer	37, 38
Rairigh, Isaiah	218	Sisters' Aid Society.....	302
Rarick, J. G.....	275	Smith, Bartley	69
Rarick, Ralph G.....	210, 546	Smith, John	99, 563
Reed, P. D.....	140	Smith, Samuel Z.....	233, 565
Red River Church House.....	263	Smith, H. Z.....	221, 566
Renner, Eli	272	Smith, Albert	263, 567
Rensberger, Melvin	231, 270	Snell, Samuel	244, 567
Richards, Alva	89, 547	Snider, Daniel	150
Richards, Herbert F.....	180, 547	Sollenberger, John W....	243, 568
Ridenour, James A.....	82	Sollenberger, D. P.....	248, 570
Ridge Church	53	Sollenberger, O. C.....	249, 570
Risser, Joseph	199	Sollenberger, Clarence C..	157, 571
Robbins, Joseph P.....	104, 548	Southern Field Group.....	45
Roberts, M. D.....	270	Sower, Christopher	318
Robinson, John A.....	210, 548	Spanish-American War	324
Roby, Daniel	114	Special Meetings	327
Roby, William	114	Spitler, Noah	248
Rogers, J. W.....	261, 549	Springfield Church	147
Rolland, Casper	48	Staly, Jacob	150
Root, John H.....	109, 550	Stauffer, Frederick	256, 571
Recreations, Pioneer	38	Stauffer, Elias	572
Rosenberger, I. J.....	203, 550	St. Clair's Defeat.....	34
Rosenberger, A. S.....	202, 552	Stemen, Abraham	151
Royer, Jesse	173	Stephens, Resin	178, 284
Royer, Samuel D.....	214, 553	Stillwater Church	196
Royer, William	257, 554	Stillwater Junction Church...	90
Royer, Harvey C.....	555	Stinebarger, Adam	134
Royer, Oliver	157, 180, 556	Stockdale, Charles R.....	279, 573
Royer, Galen B. Jr.....	263, 556	Stonelick Church	49
Royer, William E.....	223, 556	Stoneburner, Philip	151
Royer, Jonas G.....	212, 557	Stoner, Eli	152
Rubsom, Henry	134	Stoner, Levi	152
Rush Creek Church.....	150	Stoner, John	173
Sala, George	87	Stouder, David	48
Sandy, Jacob D.....	131, 557	Stover, John M.....	573
Saylor, Rudy A.....	261, 558	Strait Creek Valley Church...	57
Schofield, Elijah	150	Studebaker, Jesse	135
Schooley, Edgar E.....	191, 559	Studebaker, G. W.....	135
Schwarzenau	27	Studebaker, John	140, 574
Selective Draft Act.....	324	Studebaker, David	134, 575
Sell, William K.....	275, 559	Studebaker, Isaac	136, 576
Separists, The	25	Studebaker, S. F.....	577
Shank, Emanuel	83, 559	Stump, George C.....	284, 577
Shank, Ray O.....	107, 560	Stutsman, Jesse	243, 578
Sharp, Benjamin F.....	274, 560	Stutsman, David	117, 579
Shellabarger, David	134	Sugar Grove Church House...	202
Shellabarger, Samuel	241	Sugar Hill Church.....	167
Shively, Daniel P.....	90	Summerford Church House...	130
Shock, Adam	241	Sunday-school Work	293
Shock, Warren	281	Sunday-school Statistics	294
Shoup, Moses	112	Sunday-school Institute	333
		Swank, Eli	255
		Swinger, William	89, 580

Taxes	77	Wenger, Russel C.....	251, 585
Teach, Roy B.....	147, 580	Wenger, Samuel B.....	251, 586
Teal, Samuel	165	Wenrick, Thomas B.....	269, 586
Tecumseh	34	Wenrick, Johnathan	284
Teeter, William C.....	120	Wenrick, A. D.....	113, 587
Temperance Work, The.....	321	West Charleston Church.....	137
Tippy, Samuel	580	West Landon	55, 588
Tom's Run Church House.....	168	West Milton Church.....	249
Trotwood Church	97	Wheatville Church House.....	175
Trout, I. Bennett.....	581	White Oak Church.....	68
Troy Church	142	Wilkin, George	69
Twin Church	166	Wine, A. F.....	52
Twin Creek Group.....	163	Wine, D. D.....	209, 590
Twin Valley Church.....	65	Wine, Norman B.....	121, 591
Ullery, David	87	Wissahickon Creek	32
Union City Church.....	268	Wogoman, Joel	103
Upper Stillwater Church.....	211	Wolf Creek Church.....	102
Upper Twin Church.....	171	Wolf, Jacob	94
Vaniman, Daniel	90	Wolfe, George Sr.....	47
Waldenses	28	Workman, Clifford	133, 592
Waltz, Daniel	272	World War, The.....	324
Wampler, Philip	94	Worst, J. H.....	152
Wampler, Daniel	95, 275	Wright, Van B.....	62, 67, 592
Warner, D. F.....	121, 583	Wrightsman, Peter R.....	115
Wayne's Great Victory.....	34	Wrightsman, John	103
Weaver, John	284	Younce, Philip	252, 593
Weaver, Frederick	50	Younce, John	255
Weaver, Herschel	180, 583	Younce, Davis	256, 594
Wehrly, H. P.....	179	Younce, Abraham	169, 594
Weimer, Abraham	584	Young People, Our.....	297
Weimer, Frank J.....	281, 584	Young, A. C.....	270
Weimer, Allan H.....	281, 584	Young, Isaac	173
Weimer, Lawrence	121, 585	Young, Leonard	133
Weir, Samuel	153	Yount, Oliver F.....	136, 595
Wenger, Stanley C.....	244, 585	Yount, Oran S.....	142, 598
		Zumbrun, Levi	598



LIBRARY OF CONGRESS



0 022 015 884 6